

*The miraculous nature of human creation
and alternative medicine (3)*

Farewell Stress..

Welcome Tranquility

Positive Thinking & the Keys to Happiness

Dr. Magda Amer

الإعجاز في خلق الإنسان والطب البديل (٣)

ودعاء للتوتر... مرحباً بالسكينة

التفكير الإيجابي و مفاتيح السعادة

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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and alternative medicine (3)

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AL-FALAH FOUNDATION

For Translation, Publication & Distribution

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**In the Name of Allah,
Most Gracious, Most Merciful**

ﷻ They said: "Glory to Thee; of knowledge we have none, save what Thou hast taught us: in truth it is Thou Who art perfect in knowledge and wisdom." ﷻ

(Al-Baqarah: 32)

ﷻ... But over all endued with knowledge is One, the All-Knowing. ﷻ

(Yusuf: 76)



Dedication

I dedicate this humble effort to my grandfather Sheikh `Abd ar-Rahman `Ilish, a prominent scholar of al-Azhar and his father Sheikh Muhammad `Ilish, Sheikh of the *Maliki* School of *Fiqh* at al-Azhar and his father the venerable Sheikh Mahmud `Ilish.

May Allah have mercy on them and on us.

Magda `Amer

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Preface

﴿We will show them Our Signs in the universe, and in their own selves, until it becomes manifest to them that this (the Qur'an) is the truth. Is it not sufficient in regard to your Lord that He is a Witness over all things?﴾

For sure the Qur'an will remain a source of guidance concerning faith, laws (*Shari'ah*) and morality until the end of life. Among its aspects of guidance is that man reaches scientific facts that conforms to what the Qur'an conducted many centuries ago. Hence, the fact that was absent from the minds of many people; namely that the Qur'an is revealed by Allah Who is the Creator of the universe, has become clear. Thus, they should live in that universe according to the teachings revealed in the Qur'an by their Creator. Allah, Exalted be He, says about the Qur'an, *﴿And with truth We have sent it down (i.e. the Qur'an), and with truth it has descended﴾*, and says about the universe, *﴿Allah (Alone) created the heavens and the earth with truth﴾*.

Surely scientific facts, when they come to light, coincide with the facts revealed through the Qur'an and so 'Signs' appear in the universe as Allah (Exalted and Glorified be He) has promised.

"The miraculous nature of human creation" is a study in alternative medicine proposed by Dr. Magda `Amer to uncover the coincidence in presenting (scientific) facts in both human knowledge and Islamic teachings.

Al-Falah Foundation would like to thank Dr. Magda `Amer for giving us the chance to render this study to our dear readers, all over the world, supplicating Almighty Allah to make it of profit to Islam and Muslims.

Also, we would like to thank **Hazem Hamdy** for his sincere efforts in translating this book. Thanks should also be extended to **Ahmad M. Hasan** who revised the work. Great appreciation is due to **Heather Shaw** and **Naseema Mall** for their shrewd editorial advice. Finally, Praise be to Allah through Whose blessings the good deeds are completed.

General Director

Sheikh Muhammad `Abdu

Introduction

All praise and thanks are due to Allah, the Lord of all creation. May His Mercy and Peace be upon the Prophet Muhammad, his Companions, and his household.

One can only attain virtue if his intentions are pure and his heart is untainted by spite and rancor. Almighty Allah says, *﴿The Day whereon neither wealth nor sons will avail. Except him who brings to Allah a clean heart [clean from Shirk (polytheism) and Nifaq (hypocrisy)]﴾*⁽¹⁾ Similarly, Ibn Taymiyah said, "The religion [Islam] in its entirety is virtue; the better a person's conduct, the more religious he is."

Because of that, the teachings and opinions of the Prophet of humanity (peace be upon him) are the best source of learning for those who follow his methodology; i.e. the methodology of adopting leniency, pardoning others, forgiving when one is capable of retaliation, and giving up grudges, spite, and revenge. In this, the Messenger of Allah (peace be upon him) set an excellent example for us, as it is not recorded that he ever sought revenge for his own sake.

Through my studies of Alternative Medicine, I have come across various therapeutic methods such as "Mental Therapy Through Positive Thinking". Also, a great amount of importance has been placed in the West on the publishing of works dealing with the importance of

pardoning and forgiving, as well as the effects of negative thinking and negative feelings on the entire human body. Thus, I was inspired by Allah to shed light by way of this book, on the following points:

- Much of what is being newly proclaimed in the West and is being confirmed by modern medicine was actually introduced by our leader and teacher, the Prophet of mercy (peace be upon him), fourteen centuries ago.
- It has been proven that the key to healthiness and healing lies in "pardoning, forgiveness, and constant positive thinking". The combination of these traits form a virtual fuel that provides the immunity cells with the energy required for optimum performance of their functions. One might ponder the state of life if all the good, benefit and pleasure in this world were purified from all evil, harm and pain. Surely our lives and our world would be entirely different. However, that would contradict the divine purpose for which good, pleasure and benefit were intertwined with evil, pain and harm. Such purification and distinguishing of good from evil is for the Hereafter, not for the world in which we live, as expressed by the Words of Almighty Allah, *﴿In order that Allah may distinguish the wicked from the good and put the wicked one on another, heap them together and cast them into Hell. Indeed those are the losers.﴾*⁽¹⁾

I pray that Allah make this book an ideal companion for every Muslim on the path towards happiness in both worlds and that He reward me with His satisfaction, which is my sole desire, in writing this book.

Magda Amer

1. Al-Anfal: 37

The Motion of Life in the Universe

The honor Allah bestowed upon man

Allah created Adam by His hand as was narrated in His words, *﴿O man! What has made you careless concerning your Lord, the Most Generous? Who created you, fashioned you perfectly, and gave you due proportion. In whatever form He willed, He has assembled you.﴾*⁽¹⁾

Then, Allah blew into Adam the spirit which He created for him, *﴿And when I have proportioned him and breathed into him of My (created) soul, then fall down to him in prostration.﴾*⁽²⁾

He then made the angels prostrate themselves before Adam, *﴿And when We said unto the angels: Prostrate yourselves before Adam, they fell prostrate, all except Iblis (Satan). He refused and was arrogant and became of the disbelievers.﴾*⁽³⁾

Allah then created from Adam's rib, his mate, companion, and consort. Almighty Allah says, *﴿And your Lord said to the angels, 'Verily, I am going to place (mankind) generations after generations on earth.' They said, 'Will You place therein those who will make*

1. Al-Infitar: 6-8.

2. Al-Hijr: 29.

3. Al-Baqarah: 34.

mischievous therein and shed blood, while we glorify You with praises and thanks.' He (Allah) said, 'I know that which you do not know.' ﴿١﴾

As such, man was made to succeed on earth generation after generation. Man was given sanctity even greater than that of the Ka'bah itself. This sanctity does not only continue throughout life, but after death as well. This is based on the opinion of the majority of scholars that the human body remains pure even after death, and that the flesh of a dead human may not be eaten even in cases of dire need. Similarly, the Prophet (peace be upon him) commanded that every human corpse be buried, even those disbelievers who were killed at war. He also forbade the mutilation of human corpses, even if they were executed for murder or from among the forces of the disbelievers. The Prophet (peace be upon him) said, *"To break the bones of the deceased is the same as to break them while he is alive."* ﴿٢﴾

Allah, the Exalted, says, ﴿And indeed We have honored the Children of Adam. We have carried them on land and sea, and made provision of good things for them, and have preferred them above many of those whom We have created with a marked preference.﴾ ﴿٣﴾

This honor is bestowed upon all humans, whether they are Muslims or otherwise.

When Allah created the heavens and the earth, not only did the entirety of creation bow down to Allah and praise Him, but they also declared their acceptance of Islam.

Almighty Allah says, ﴿Do they seek other than the Religion of Allah, while to Him submitted all creatures in the heavens and the

1. Al-Baqarah: 30.

2. Narrated by Abu Dawud number (3207).

3. Al-Isra': 70.

earth, willingly or unwillingly. And to Him shall they all be returned. ﴿⁽¹⁾

Almighty Allah also says, ﴿See you not that whoever is in the heavens and whoever is on the earth, and the sun, and the moon, and the stars and the mountains, and the trees, and the creatures, and many of mankind prostrate themselves to Allah. But there are many on whom the punishment is justified...﴾⁽²⁾

In another verse, Almighty Allah says, ﴿Truly, We offered the trust unto the heavens and the earth, and the mountains, but they declined to bear it and were afraid of it. But man bore it. Verily, he was unjust and ignorant.﴾⁽³⁾

Man accepted to bear the trust of reason, obligation, the freedom of choice, and the responsibility of delivering Allah's Message for which he was made to bear witness against himself. Thus, he became the master of this universe, which was put at his service by the Command of Allah. Hence, all of creation including the plants, animals, inanimate objects, the sun, the moon, the seas, and the rivers, became subject to him. The person who fulfills the responsibility with which he has been entrusted is granted pleasure in this world and in the Hereafter, as we are told by Almighty Allah, ﴿We are your support in the life of this world and in the Hereafter. Therein you shall have whatever you desire, and therein you shall have whatever you ask for.﴾⁽⁴⁾

If Almighty Allah had wished, He could have made humans and the jinn part of this involuntary subservient system. However, it was

1. Al-Imran: 83.

2. Al-Hajj: 18.

3. Al-Ahzab: 72.

4. Fussilat: 31.

His will to grant them freedom of choice in certain aspects just as they are compelled in others. Likewise, it was also His will to reveal certain things in this universe to mankind while concealing other things. Such is the Wisdom of Almighty Allah, so that man's faith in the unseen (*Ghayb*) is tested. Even today, modern science is incapable of explaining all of the hidden details of our universe. This is clearly demonstrated in science's inability to logically explain the law that links humans with the universe during their sleep, causing them to experience certain feelings and reactions in spite of their state of dormancy. This fact was also proven by modern science's discoveries of the latent powers of the human subconscious mind.

Mankind has been commanded to travel throughout the world. "One of these types of traveling is to make profitable use of the world: to develop it and to prevent its destruction."⁽¹⁾ Almighty Allah ordered mankind, saying, ﴿Say: 'Travel in the land'﴾.⁽²⁾ We are also ordered to reflect on everything that we see in the heavens and the earth, so that through contemplation, reasoning, and consideration, we discover His Signs which He fixed in this universe. Conversely, in response to those who disregard the signs around them He says, ﴿Have you no sense?﴾⁽³⁾ He also describes those who do not reflect on His Signs, ﴿And how many a sign in the heavens and the earth by which they pass with averted faces.﴾⁽⁴⁾ Almighty Allah also says describing them, ﴿Verily, those who expect not their meeting with Us, but are pleased and satisfied with the life of the present world, and those who are neglectful of Our revelations.﴾⁽⁵⁾

1. Sheikh Ash-Sha'rawi, *Tafseer*.

2. Al-An'am: 11.

3. Yusuf: 109.

4. Yusuf: 105.

5. Yunus: 7.

Ibn Tufayl, the physician, writer, and philosopher, wrote the story of Hayy ibn Yaqzhan who lived alone on a desolate island. The meaning of the name is significant in that the name 'Hayy' means alive, and 'Yaqzhan' means to be aware, contemplating, and learning from nature and the creatures around him. This man discovered that everything that exists in this universe has a specific purpose and aim. Thus, he never picked an unripe fruit to eat, because that would prevent its seed from achieving the purpose for which it was intended; namely the reproduction of a tree of the same species. Similarly, he never ate rare fruits or plants, lest they become extinct. Whenever he saw a plant clinging to another and harming it, he would separate them. Once, when lightening struck, he discovered fire and its heat and warmth. He used his discovery for light, warmth, and cooking. He also learned to spin wool and make clothing by observing a bird as it built its nest. This character demonstrates how a wise man intuitively extracts from the universe itself, the knowledge that he needs to interact with it.

Almighty Allah perfected for mankind the elements necessary for life in this universe. Everything has been created in the state necessary to perform the task for which it was intended. Alas, it is man himself who tampered with these elements that were created so perfectly. Claiming to improve the status quo, the consequences of human interference with these elements are nothing but corruption and aberration. We find this indicated in the following Words of Almighty Allah, *¶ And when it is said to them, 'Make not mischief on the earth'; they say, 'We are only peacemakers.' Are not they indeed the mischief-makers? But they perceive not.¶*⁽¹⁾ Conversely, the laws governing this universe are performed with ultimate precision. Allah alone, in His infinite knowledge of the fluctuations of man's desires, controls these laws and will never allow man to tamper with them.

1. Al-Baqarah: 11-12.

Humans interact with events, but there is a great difference between simply reacting to the events alone and reacting to the events as they are bound to their underlying purposes, for Almighty Allah is the Most Wise and has made oppression unlawful for Himself as is understood from the following:

Abu Dharr reported the Prophet (peace be upon him) as saying,

"Allah, the Almighty, said, 'My servants, I have made oppression unlawful for Me and unlawful for you, so do not commit oppression against one another. My servants, all of you are liable to err except one whom I guide on the right path, so seek right guidance from Me that I should direct you to the right path. O My servants, all of you are hungry (needy) except one whom I feed, so beg food from Me, so that I may give that to you. O My servants, all of you are naked (need clothes) except one whom I provide garments, so beg clothes from Me, so that I should clothe you. O My servants, even if the first amongst you and the last amongst you and the whole human race of yours and that of jinn were to stand on one plain ground and ask Me, and I conferred upon every person what he asked for, it would not cause any loss to Me, except (even less than) that which is caused to the sea by dipping a needle in it, My servants, verily I am recording your deeds for you then I will reward, so he who finds good should praise Allah, and he who does not find that should not blame anyone but his own self.'"⁽¹⁾

Therefore, an obedient Muslim employs all of his powers; intellectual, psychological, and physical, and most importantly his reason (which is the fundamental prerequisite to being held

1. Narrated by Muslim: 2577.

accountable) to accomplish his assigned task of succession on earth in the best possible manner, following the same course of the Prophet (peace be upon him) with firm steps. This enables him to restore his positive balance and self-harmony when he reacts to events, consequently leading him to harmony and compatibility with the universe, as expressed by the Prophet (peace be upon him), *"Strange are the ways of a believer for there is good in every affair of his and this is not the case with anyone else except in the case of a believer for if he has an occasion to feel delight, he thanks (God), thus there is a good for him in it, and if he gets into trouble and shows resignation (and endures it patiently), there is a good for him in it."*⁽¹⁾

The effect of positive thinking on the immune system

"Psycho-Neuro Immunology" is the name of a branch of modern science that is concerned with the psychological and mental state of humans and its effect on organ functionality. The name refers to the psychological and neurological aspects of the human body's immunity.

From this science, we know that immunity cells not only read the messages emitted by the person's thoughts on a mental level, but that they are actually affected by them negatively or positively, which in turn has an impact on their efficiency. Positive thinking is the virtual fuel that supplies the cells with the energy needed for their optimum functionality. This preserves our "Golden Gate", namely our "immunity".

Conversely, negative thinking drives a person into a vortex of fear, anxiety, stress, anger, bitterness, envy, etc. It also has a negative effect on the functionality of the immunity cells. For example, some of the natural cells that kill germs (natural killers), which form the first line

1. Narrated by Muslim

of defense in the immunity system, disappear from the spinal fluid of a person under stress, no matter how long it continues. Under such a condition the body of that person becomes highly vulnerable to any alien invasion by germs or otherwise, due to the weakness of the body's immunity.⁽¹⁾ This is in addition to the exciting effect of the sympathetic system on the adrenal glands to excrete the Adrenaline hormone during times of stress and anger, thus disturbing the person's temperamental balance (homeostasis).

The effect of positive thinking on endocrine glands

Michael Nudel mentions in his book, "Negative thinking, such as anger, bitterness, and envy has a negative effect on the functions of the endocrine glands due to the accumulation of toxins in the blood. The only way to eliminate these toxins is to revert to positive thinking. Particular recommendations to do so must be made to therapists before they start treating their patients, because a therapist has a hidden effect on the patient, which takes place through the transmission of a positive charge to the patient as a healing energy."⁽²⁾

-
1. Elkadi A. (1993) "*Qur'anic Concepts for Eliminating Negative Emotions*", a paper presented at the 5th International Conference on Scientific Signs of Qur'an & Sunnah.
 2. Michael Nudel and Eva Nudel, Ph.D. Energy Healing Specialists of Bioenergy System Services, Inc. Authors of how-to-do books "*Health by Bio-Energy and Mind*" and "*21st Century's New Chakra Healing*" Visit <http://www.bioenergy-services.com> for more information and reviews.

The Effect of Positive Thinking on the Human Body

One of the features of alternative medicine is its sensitivity to all human layers, the highest of which is the spiritual layer, then the mental, emotional, and physical layers, in that order. All of these layers interact with and affect each other, to the extent that some sentiments reside in certain parts of the body and are linked to the symptoms that are demonstrated by these parts. For example, sorrow resides in the lungs, anger in the liver, fear in the kidneys, shocks of love in the heart, and the stresses of life in the stomach (which leads to heartburn due to the excessive secretion of hydrochloric acid). By treating the sorrow, fear, anger, etc. the symptoms appearing in the related organ are eliminated. For instance, curing a child of fear is the perfect solution for involuntary urination.

The divine and prophetic teachings encourage us to adhere to positive thinking, to dismiss negative feelings, and to stimulate the latent energies at various levels through the mind, heart, and physical faculties, so that we can continuously progress towards happiness in both worlds. In this regard Almighty Allah says, *﴿So do not become weak (against your enemy), nor be sad, and you will be superior (in victory) if you are indeed believers.﴾*⁽¹⁾ And, *﴿So waste not your soul*

1. Al-Imran: 139.

in sorrow for them. ﴿١﴾ And, ﴿٢﴾ Place not in our hearts any rancor toward those who believe. ﴿٣﴾ In one of his supplications, the Prophet (peace be upon him) used to say, "O Allah, I seek refuge with you from worries and grief."⁽³⁾

We thus find that the believers are always keen on directing the powers that Allah has instilled in them, in order to achieve serenity, happiness, and psychological balance.

Positive thinking has been proven to affect:

1- The Brain

This occurs by modifying the brain's electricity. Disturbance of the brain's electricity disturbs the mental and psychological balance. Sarah Kim mentioned, "Positive thinking has a positive effect on the [chemical reactions] in the brain, and the opposite applies to negative thinking. For example, there could be an increased secretion rate of the pain-inhibiting compounds called enkephalins, which represent the natural morphine secreted by the brain and demonstrate their effect on the nervous system when the pain disappears."⁽⁴⁾ Other antidepressants such as serotonin also restore a person's balance on the psychological level.

According to professors of Alternative Medicine, the brain is divided into two sections that function in two different ways. Speech, mathematical, reading, and writing operations are carried

1. Fatir: 8.

2. Al-Hashr: 10.

3. Narrated by Al-Bukhari: 2893.

4. Kim, Research at:

<http://serendip.brynmawr.edu/bb/neuro/neuro00/web2/Kim.html> Biology 200202.
2000 Second Web Report On Serendip: Think Positive.

out in the left hemisphere, whereas recognition, rhythmic, visual imaging, dream, and emotional operations are carried out in the right hemisphere. For example, the right hemisphere of the brain is dominant in the case of a poet or an artist, as opposed to the brain of a scholar of physics where the left hemisphere is dominant.

Using Crown TV Kirlian Photography, Professor Korotkov⁽¹⁾ measured the bio-energy field area before and after meditation.⁽²⁾ He found that both the bio-energy field area and the mind-body harmony increase after natural meditation. It should be noted that meditation is worship in Islamic terminology. The same experiment was also carried out on both hemispheres of the brain, before and after concentration, imagining an ideal connection between the two hemispheres of the brain.

Before



—



After

Fig. (1)

Changes in the bio-energy field around right hand forefinger during meditation

1. K.G. Korotkov, *Kirlian Effect*, Publisher: Olga, St. Petersburg, 1995 p. 215, ISBN 5-86093-011-9 (in Russian), 2- K.G. Korotkov, *Light after Life*, Backbone Publishing House, NY 1996.
2. Dr. David Petters and Anne Woodham, *Encyclopedia of Complementary Medicine*, Dorling Kindersley London, 1997.



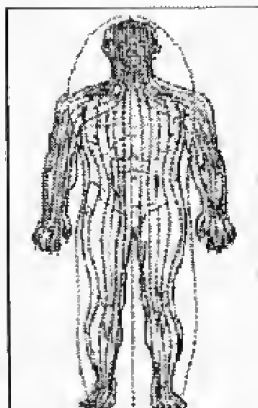
Fig (2)

Image of the brain after concentration exercise practiced for 5 minutes each day for about a week.⁽¹⁾

From the images in Fig (2) it can be seen, that the bio-energy field level increases with time. Also, initial "gaps" in the bio-energy field gradually close, indicating that the mind-body state approaches a more "harmonious" way of functioning.

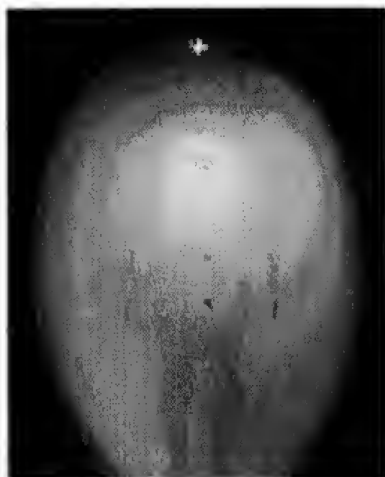
2- The Meridians

There are 14 meridians on the surface of the human body, through which energy flows gently and homogeneously. It was found that any disturbance in the electricity of the brain results in a disturbance in the balance of the energy flowing through its paths, which are the meridians. This is reflected physically on the human body in the form of symptoms or ailments.



1. www.lirlian.org/krotkov/thaiouba/seau.htm.

3- Energy centers, or "Chakras"



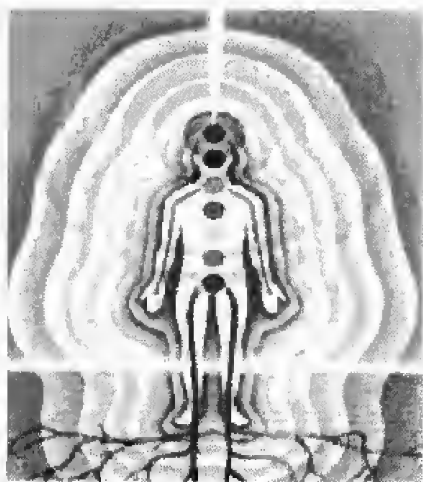
There are 7 "chakras", which can be thought of as energy generators. In essence, "energy" is the element of life, or the latent power in every living being. The energy centers bear the prime responsibility for the efficiency of the body organs. As such, any disturbance in them is reflected on the person's health due to their blockage and the disturbance in the functions of the organs that draw energy from these centers. On the other hand, the sources of energy that charge the human body are: water, sunlight, earth, and air. ⁽¹⁾

1. Michael Nudel and Eva Nudel, Ph.D. *21st Century's New Chakra Healing*. Bio-Energy System Services, Inc.

1 Root	2 Sacral	3 Solar Plexus	Chakra
RED base of spine	ORANGE below navel	YELLOW upper abdomen	Color & Location
smell assimilation	Taste	Sight	Powers
adrenal	reproductive organs	pancreas	Glands
creativity	circulation	intellectual stimulation	Energies
Reproductive	Genitals, Urinary	Digestion	Physiology
blood disorders, anemia	lung & kidney disorders	stomach pancreas, liver disorders	Diseases
grounding, stability, vitality, acceptance of earthly existence	sexuality, relationships, emotions	personal power, vitality, self-esteem	Qualities Associated with Chakras

4 Heart	5 Throat	6 Third Eye	7 Crown	Chakra
GREEN mid-chest	BLUE neck	INDIGO blue/purple forehead	VIOLET/WHITE top of head	Color & Location
touch, manifestation	Sounds	Cognition	Speech	Powers
thymus	thyroid	pituitary	adrenal	Glands
inner harmony	self-expression	vision	creativity	Energies
Circulation	Respiratory System	Autonomic Nervous System	Central Nervous System	Physiology
heart disease & hypertension	thyroid and laryngeal diseases	eye disorders	nervous and mental disorders	Diseases
unconditional divine love for self and others healing	communication, access to subtle levels of being, service to others	Intuition, inner vision	Perfection, divine wisdom and purpose, enlightenment	Qualities Associated with Chakras

4- Aura: An overview of the types, functions, and properties of aura:



<p>Physical Auric Body 3mm-3.5cm (approx. up to 1.35 inches)</p>	<p>It is the closest to the body and represents the health of a person. The physical auric body is detected through Kirlian photography that was invented by the Russian scientists Valentina and Semyon Kirlian.</p>
<p>Etheric Auric Body 2.5-10cm (approx.</p>	<p>It is also called 'the etheric double' due to it is unique characteristic as a dual layer. The first layer is an exact duplicate of the physical self. The second one is a mass of energy that encompasses the first one and represents the eternal self. At the moment of death, the etheric double and its auric emanations (the second layer) accompany the individual to other levels of awareness in the Astral Plane.</p>

<p>Vital Auric Body 5-30cm (approx. 1.90-11.35 inches)</p>	<p>This is the true life force, as it is the only layer of the aura that radiates energy and absorbs it from the surrounding environment. The other layers in the aura only absorb energy. Emotions are felt at this level.</p>
<p>Astral Auric Body approx. 60cm (approx. 22.75 inches)</p>	<p>This is the largest layer and it is created from the emanations from the astral body, which is where a person stores their complete past and present life story. It is often the first place where the experiences of 'good' or 'bad' create an effect.</p>
<p>Lower Mental Auric Body 4-20cm (approx. 1.50-7.55 inches)</p>	<p>True Love, the eternal type, occurs when the astral auric body molds two auras into one.</p> <p>The lower mental layer displays a person's abilities on the intellectual level. Mental illness causes a lack of symmetry to the oval shape of the lower mental aura.</p>
<p>Higher Mental Auric Body approx. 60cm (approx. 22.75 inches)</p>	<p>This layer contains the energies that supply us with our higher mind functioning capabilities. It is our intellectual link with the Creator. This is the place where our higher self dwells. It has direct access to Universal Knowledge that anyone can draw upon to enhance talents and to balance the mind, body and spirit.</p>
<p>Spiritual Auric Body</p>	<p>This layer is referred to as the link to God or Creator, as it draws to a person the Universal Life Force necessary in the physical realm.</p>

Modern experiments have proven that negative thinking absorbs energy from the bio-energy field and causes the burning of positive energy and dims the colors of the aura. This disturbs the body's protective shield (aura), which is reflected on the health of the person. The energy field shows a lack of harmony long before disease is manifested in the physical body.⁽¹⁾

An experiment was conducted on a man and a woman, both of whom were asked to think negatively then positively. It was found that during negative thinking, the aura around the man's finger was detached from the woman's finger, and a sort of repulsive energy was emitted between them at that level. Conversely, when both thought positively and each felt an inclination towards the other, the aura appeared in extreme harmony between the two fingers, and the two auras eventually merged. In this case, the aura image of the man and that of the woman were no longer separated. This is obviously related to what the Prophet (peace be upon him) said, *"Souls are like deployed soldiers. Those that are harmonious develop amiability and those that differ develop repulsion."*⁽²⁾

In his book, Michael Nudel⁽³⁾ suggests, "Every human being is affected by his or her companion in terms of the bio-energy field. When the effect is positive each of them senses peace and serenity, and the opposite applies in the case of negative thinking." In this regard, the Prophet (peace be upon him) said, *"A good companion and a bad companion are analogous to a dealer of musk and a blacksmith's bellows. With the dealer of musk, you will never fail to buy or at least*

1. Elizabeth Bodolai, www.elizabethreiki.page.homestead.com/files/eliza.htm.

2. Narrated by Al-Bukhari in "*Kitab Al-Adab*".

3. Michael Nudel and Eva Nudel, Ph.D. *21st Century's New Chakra Healing*, Bio-Energy System Services, Inc.

enjoy the scent. As to the blacksmith's bellows, they will either burn your body or clothes, or offend you with a horrible smell."⁽¹⁾

It was found that man leaves a track of energy after leaving a place in which he stayed. Thus, it can be said, "You leave your energy behind wherever you go." If we consider the fact that every creature represents a sign from Almighty Allah, and if we think about the splendor of the creation of the heavens and the earth, everyone will be in harmony and compatibility with the entire universe. The energy of each thought differs according to the intensity of the thinking. Negative thinking, particularly grief and anxiety, consumes human energy. 'Ali ibn Abi Talib (may Allah be pleased with him) defined the strongest Creations of Almighty Allah as follows, "The most powerful Soldiers of Almighty Allah are ten: the steadfast mountains, the iron that shears mountains, the fire that melts iron, the water that extinguishes fire, the clouds that are commanded to float between the heavens and the earth carrying water, the wind that scatters clouds, the human that defeats wind by covering with clothes, the intoxication that defeats humans (their minds), the sleep that defeats intoxication, and the grief or anxiety (may Allah protect us) that defeats sleep."

Thus, the most powerful Soldier of Almighty Allah is grief. Initially revealed for the Prophet Jonah (peace be upon him), Almighty Allah taught us the supplication that saves us from grief, ﴿La ilaha illa Anta [None has the right to be worshipped but You, O Allah], Glorified (and Exalted) are You. Truly, I have been of the wrongdoers. So We answered his call, and delivered him from the distress. And thus We do deliver the believers.﴾⁽²⁾

1. Sahih Al-Bukhari, *The Book of Sales*, chapter on leniency and tolerance in buying and selling, and demanding rights decently.

2. Al-Anbiya': 87-88.

Ja'far As-Sadiq explained the cause and cure of anxiety as follows, "The cause of anxiety is the preoccupation of people with worldly affairs. The cure lies in the words, *﴿Allah (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us),﴾*¹ because Almighty Allah appends to these words the consequence, *﴿So they returned with Grace and Bounty from Allah, No harm touched them; and they followed the good Pleasure of Allah. And Allah is the Owner of Great Bounty.﴾*⁽¹⁾".

Additionally, Ja'far As-Sadiq recommended that anyone who has been subjected to evil plots should take protection in the words from the Holy Qur'an, *﴿I confide my cause unto Allah. Indeed, Allah is the All-Seer of (His) slaves.﴾* because Almighty Allah appended to these words the consequence, *﴿So Allah protected from him the evils that they plotted, while a dreadful doom encompassed Pharaoh's folk.﴾*⁽²⁾

The Prophet (peace be upon him) used to invoke Allah at times of distress, *"None has the right to be worshipped except Allah the All-Mighty, the Forbearing. None has the right to be worshipped except Allah, Lord of the magnificent throne. None has the right to be worshipped except Allah, Lord of the seven heavens, Lord of the Earth, and Lord of the noble throne."*⁽³⁾

Another supplication for times of grief is, *"O Allah! I seek refuge with you (Allah) from anxiety and grief, from incapacity and laziness, from cowardice and miserliness, from being heavily in debt and from being overpowered by other men."* The Prophet taught this to one of his companions, Abu Umamah Al-Bahiliy, upon finding him distressed with debt and worries. Abu Umamah said when he applied this advice, "Allah fulfilled my debt and relieved me of my worries."

1. Al-'Imran: 173-174.

2. Ghafir: 44-45.

3. Narrated by Al-Bukhari: 6845.

5- The Law of Resonance

When signals of negative thought wavelengths are emitted into the atmosphere surrounding them, they attract similar negative thoughts. Hence, negative thoughts are accumulated and intensified.

The teachings of Islam encourage every Muslim to be optimistic and hopeful. We were informed by Anas (may Allah be pleased with him) that the *"Messenger of Allah used to like optimistic signs."*⁽¹⁾ Islam also teaches us to avoid extreme feelings of sorrow, so that grief does not accumulate inside us. In application, we see this in examples such as limiting the mourning period to three-days as is set forth for women in Islam. The Prophet (peace be upon him) said, *"No woman who believes in Allah and the Last Day may mourn for more than three days."*⁽²⁾ The only exception to this is if the deceased is the woman's husband, in which case the mourning period is extended to four months and ten days, due to the husband's special position and the long companionship between the couple.

1. Narrated by Al-Bukhari and Muslim.

2. Narrated by Al-Bukhari: 5334.

Positive Thinking and the Subconscious Mind

Positive thinking is not a matter of philosophy, rather it is in fact a daily practice that must be maintained in order to draw on its "Creative Power" that can change lives. Scientists have repeatedly pointed to the powers of the subconscious mind and our need to pay attention to this latent power inside ourselves. To live happily and eliminate stress we must develop this power further. We should realize that every negative thought consumes and absorbs human energy, and affects health and progress negatively, thus we should maintain positive thinking and dismiss all negative thoughts.

Negative thinking is but a form of discontentment with the fate ordained by Allah. Along the same line, Louise Hay tells us, "Acceptance is a keyword to heal your life," and, "What you resist persists."⁽¹⁾ This means that the power to heal resides within the subconscious. As such, one must cultivate his conscious mind with good seeds, then water and care for them regularly by repetition and faith; whether what you believe in is real or not. This is because the subconscious mind responds to the ideas sent by the conscious mind. Therefore, it is important to monitor all the thoughts that enter the

1. De Rohan C., *Right Use of Will*, Four Winds Publications.

conscious mind carefully, because they leave an impression on the subconscious mind. We should only keep the mind occupied with optimism, thoughts of peace, well-being, and harmony, so that we may reap the good fruits and their positive effect on all other functions of the body.

Action and reaction is a universal law, and that is why thoughts are in fact deeds. The subconscious reaction represents the element of reaction. Hence, continuous observation of thoughts gives you happiness and harmony. A story is told about a man who was physically paralyzed, but kept imagining himself wandering around with an able body. Eventually, this image was imprinted upon his subconscious mind, as if it were a film on which that mental image was printed. Ultimately, the latent power of healing in his subconscious mind responded to the mental image. On that day, he was at home alone when somebody knocked the door repeatedly. Suddenly, the latent power inside him stirred and he was able to get up to open the door!

The Response of Believers in Hardship: Acceptance and Patience

The Prophet (peace be upon him) said, *"The greater the affliction, the greater the reward. When Allah loves some people, He tests them with affliction. Those who accept, find satisfaction, and those who are discontented will only find discontent."*⁽¹⁾

One day, some people passed by a man who was crippled, leprous, and blind. He said, "All praise and thanks to Allah, Who spared me the affliction which He caused you." The people wondered at this, and he said, "Allah has blessed me with remembering Him, and spared me the oblivion in which you live."

It does not take much for us to be satisfied with the Blessings of Allah and enjoy serenity. When a true believer encounters certain difficulties, he meets them with gratitude, even if the wisdom behind them is not clear to him. When Ibrahim, the son of the Prophet Muhammad (peace be upon him), died, the Prophet said, *"The eye sheds tears, and the heart feels grief, and we are sad to part with you Ibrahim."*⁽²⁾ The issue of acceptance is not relevant to agreeable fate, but rather to painful fate. Conversely, discontentment is the door to

1. Narrated by Ibn Majah: 4031.

2. *Fath Al-Bari* (The Book of Funerals: 1303).

worries, grief, and sorrow. Allah, the All-Wise, is never unjust. The Prophet (peace be upon him) used to say in part of a supplication, *"Your judgment will be enforced upon me, and the fate You set for me is just."* Anyone who is subjected to tragedy should think of the rewards for being patient during times of difficulty. In fact, he who praises Allah for a difficulty that he encounters may be led to a bounty much better than that which he lost. The Prophet (peace be upon him) said, *"One of the causes of man's happiness is his acceptance of the fate ordained for him by Allah. One of the causes of man's misery is his failing to consult Allah. Another factor of a man's misery is his discontentment with the fate ordained by Allah."*⁽¹⁾

We find a perfect example of a mature and noble surrender in the story of Jacob (peace be upon him), when his sons came to him feigning tears over the alleged devouring of Joseph (peace be upon him) by the wolf. Jacob's only response was, *﴿So (for me) patience is most fitting. And it is Allah (Alone) Whose Help can be sought against that which you assert.﴾*⁽²⁾ Several years after that incident, instead of finding the son he was expecting, he lost his other son. Even with the second tragedy, he continued saying, *﴿So patience is most fitting (for me). May Allah bring them both (back) to me. Truly He is All-Knowing, All-Wise.﴾*⁽³⁾

He endured the second calamity with as much the same sensibility as he did with the first. He remained attached to the Mercy of Allah, waiting for tomorrow with a heart filled with the light of hope untouched by the grievous events. He said to his sons, *﴿Go you and enquire about Yusuf [Joseph] and his brother, and despair not of the*

1. Narrated by At-Tirmidhi: 2151.

2. Yusuf: 18.

3. Yusuf: 83.

Spirit of Allah. Certainly no one despairs of the Spirit of Allah except the people who disbelieve. ﴿١﴾

Such noble conduct is worthy to be taken as an example in order to build firmness against cruel storms. In fact, pain may awaken faith and return a person to Allah. In such cases, difficulty becomes a benefit in reality. This is undoubtedly the best product of certitude and acceptance of the acts of the Lord of all creation. In support of this notion, the Prophet (peace be upon him) said, *"If you avoid what is prohibited, you are the best of worshippers, and if you accept what Allah allocates for you, you are the wealthiest of men."*⁽²⁾ He also advised us, *"Seek assistance from Allah and do not stand helpless. If you are struck by some difficulty, do not say as some say, 'If I had done such and such, then such and such would have happened', but say, 'Allah has ordained and what He wills He does', for 'if' starts the works of the devil."*⁽³⁾

There is no doubt that no benefit or harm can happen except by the Will of Allah. The Prophet (peace be upon him) said, *"Be aware that even if all people unite to benefit you somehow, they can only benefit you with something that Allah has ordained for you, and if all people unite to harm you somehow, they will only harm you with something that Allah has ordained against you. The pens have been lifted and the sheets are dry."*⁽⁴⁾

He also said, *"What strikes you could never have missed you, and what misses you could never have struck you."*⁽⁵⁾

1. Yusuf: 87.

2. Narrated by At-Tirmidhi: 230.

3. Narrated by At-Tirmidhi: 2809.

4. Narrated by At-Tirmidhi: 2516.

5. Narrated by Abu Dawud and Ibn Majah.

This was reiterated in the supplication of Imam Ash-Sha`rawi, "Our Lord, you have enabled some of your creatures to do magic and evil and kept for Yourself the permission to harm. I seek refuge with You by what you have kept for Yourself from what you enabled some of your creatures to do believing in your words, *﴿They could not thus harm anyone except by Allah's Leave.﴾*⁽¹⁾"

It is said that a man was survived by two sons, for each of whom he left a considerable amount of money. The two brothers divided the money between them and each disposed of his share as he wished. The younger son dealt in trade and was sincere to Allah in his business. He used to give plenty of money in charity to the poor very generously. His trade grew, his wealth increased, and he became extremely rich. He had no enemies, and that is why his money was protected from the evil forces of envy. The second son, on the other hand, led a lecherous life and wasted his fortune on alcohol, gambling, and adultery. Eventually, he became penniless and hadn't even enough money to buy food. His brother was very kind to him and constantly gave him food, shelter, and clothes. However, instead of feeling grateful for his brother's kindness, he surrendered his heart to envy of his brother, and thus plotted to make his brother lose his fortune so that they would be equal in poverty and so that people would stop mocking him for his poverty while praising his brother. He endeavored to see his malicious plan through, and eventually Satan inspired him to seek the assistance of a man who was known for the evil power of his envious eye, the survivors of which were very few. This evil man had weak vision and could only see things from a close distance. Thus, the elder brother went to this man famous for his powers of envy, and asked him to inflict his envy upon his brother's wealth in return for a financial

1. Al-Baqarah: 102.

reward to be paid when the wealth was lost. He took the man along the path of his brother's trade caravan and pointed it out to him. He said, "Be prepared, my brother's trade is approaching and is now a mile away from us." The envious man said, "What power of sight you have! You can see it from so far? I wish my vision was as good as yours!" The elder brother immediately felt pain in his head and lost his sight, while his brother's trade passed safely!⁽¹⁾

Throughout life, man must choose one of two options: either bending with the wind until the storm passes, or else opposing it and risking one's life. If trees did not bend in the face of gusts, and remained stiff and rigid, they would soon brake and be scattered with the wind. We find this expressed by the Prophet (peace be upon him) in his words, "*A believer is like a plant that is swayed by the wind, for believers are constantly struck with difficulties. As for disbelievers, they are like a pine tree that does not budge until it is torn down.*"⁽²⁾ Thus, believers remain in a state of tranquility, whatever their situation. Playing down his torture by his opponents, Ibn Taymiyah said, "My prison is a solitude, my banishment is a travel, and to kill me is a martyrdom."

The words said by the Prophet (peace be upon him), "*What strikes you could never have missed you, and what misses you could never have struck you,*"⁽³⁾ hold true even after death, where you are protected by Allah and hence remain unharmed except by His will. There is a wonderful example of this in the story of `Asim ibn Thabit, a noble Companion of the Prophet (peace be upon him). On the day of the Battle of Badr, `Asim had killed `Uqbah ibn Abi Ma`it, one of the

1. Muhammad Ameen Al-Jindi, *A hundred and one stories*, Page 134.

2. Narrated by Al-Tirmidhi: 2305.

3. Narrated by Abu-Dawud: 4699.

dignitaries of the tribe of Quraysh, as well as Musafi` and Julas, both sons of Talhah Al-`Abdari. Their mother, Sulafah hint Sa`d, vowed to drink wine out of `Asim's skull if she could ever lay hands on his head. Eventually, some disbelievers managed to kill him, but when they tried to decapitate him, Allah set a swarm of wasps upon them. Stinging them in their faces, the wasps prevented his killers from approaching his body. They agreed to repeat their attempts during the night, but Allah sent a torrent that carried his body where they could not find it. When `Umar ibn Al-Khattab (may Allah be pleased with him) learned about this incident he said, "Allah protects faithful believers after death as in their lives. None can know the hosts of your Lord but He." (1)

Allah has hosts that support and protect believers. Almighty Allah says, *﴿O Prophet, urge the believers to fight. If there are twenty steadfast persons amongst you, they will overcome two hundreds, and if there be a hundred steadfast persons they will overcome a thousand of those who disbelieve, because they (the disbelievers) are people who do not understand. Now Allah has lightened your (task), for He knows that there is weakness in you. So if there be of you a hundred steadfast persons, they shall overcome two hundreds, and if there be a thousand of you, they shall overcome two thousands with the Leave of Allah. And Allah is with the patient ones.﴾*⁽²⁾

1. Narrated by Al-Bukhari: 3989.

2. Al-Anfal: 65-66.

The Behavior of the Companions under Infliction

Sa'd ibn Abi Waqqas (may Allah be pleased with him) was a man whose prayers were always answered. Because of this, many people used to ask him to pray for them. Consequently, when he lost his own eyesight, he was asked, "Why do you not pray for yourself?" He responded, "What Almighty Allah ordains is more dear to me than my eyesight. Would it be fit for me to be discontent with something Allah deems suitable for me?"

A scholar once said, "We pray to Allah for things that please us, however if something happens which displeases us, we do accept it and submit to Him." `Umar ibn Al-Khattab also used to say, "I have always praised Allah whenever I suffer an adversity, thanking Him that it did not affect me in my religion, that it is not as bad as it could have been, and that because of it I will be rewarded with Paradise. Finally, I remember the calamity of parting with the Prophet (peace be upon him), then I say, 'I do not care about any worldly happening, as long as I am a Muslim.'"

`Umran ibn Husayn was said to have remained in bed for thirty years after the death of the Prophet (peace be upon him), struck with

edema of the abdomen, unable to rise even to relieve himself. When a number of the Companions visited him one day, they cried and he said to them, "You cry, but I am content, for I love that which Allah loves, and I am happy with what Allah has chosen for me. By Allah, in this condition of mine I hear the praises of the angels and thus know that what I suffer is a test from Allah, not wrath. I declare before you that I am content with Him."

It is said that `Urwah ibn Az-Zubayr took his son to play with a horse, however, when the horse hit the boy, he was killed. In addition to this, `Urwah was tested with the amputation of both of his feet. Despite these tests, when some people went to visit him, they heard him say, "All praise to You, Allah. You gave me four limbs, then took one and left me with three; all praise and thanks are due to You. Out of my seven sons, You took one and left me with six; all praise and thanks are due to You for what You gave and for what You left."

`Abdullah ibn Mas`ud was once robbed. He raised his hands, and the people around him thought he would pray for the robber to be punished. However, they heard him say, "O Allah, if this robber is in need of this money, then may Allah bless his money, but if he robbed just for the sake of robbery, may this be his last time to rob."

It is also said that At-Tufayl went to his folks calling upon them to accept Islam, but they refused. He returned to the Prophet (peace be upon him) and informed him of their obstinacy. The Prophet (peace be upon him) then raised his hands leading At-Tufayl to think that he was going to pray that they be punished. However, he heard the Prophet (peace be upon him) say, "*O Allah, guide the tribe of Dos. O Allah, guide the tribe of Dos.*"

Means of Reconciliation with People Who Have Caused Us Harm

If we consider affliction from a positive perspective, we will find that it teaches us how to pray with sincerity, purifies us of arrogance, conceit, and vanity, and restrains our recalcitrance. Almighty Allah says, *﴿Verily, man does transgress all bounds. Because he considers himself self-sufficient.﴾*⁽¹⁾ Among the other benefits of adversity are the compassion, cooperation, and prayers of others for the afflicted. Therefore, we should exert our utmost efforts to reconcile with anyone who has caused us harm. This can be done by considering the following practical steps:

1. We should continuously keep in mind the merits of others so that the language between us is one of "harmonized positive feelings". We should also understand that feelings represent a mutual exchange of energy between one person and the other. The more positive one person's energy is, the stronger the other person's similar reaction will be. Therefore, improving the feelings in our hearts improves the language between us and those who have harmed us, on a vibrational energy level. Thus, Almighty Allah says,

1. Al-'Aqaf: 6.

﴿And We shall remove whatever rancor may be in their breasts. As brethren, face to face, (they rest) on couches raised.﴾⁽¹⁾ This also generates an inner feeling of comfort and contentment, leaving the heart in an easy, undisturbed state. The Prophet (peace be upon him) said, *"Do not report to me anything [negative] about my Companions, because I like to meet them with a clear heart."*⁽²⁾

2. We should forgive one another and try to seek the key to the person's character when you deal with him, so that we may win his heart. The noble Companion, `Umar ibn Al-Khattab, taught us how to overlook the faults of others when he said, "Find seventy excuses for your brother. If you cannot find any, then invent some. If you cannot do that, then blame only yourself." He also said, "Do not think of a word uttered by your fellow believer as being evil if you can find anyway to interpret it as good."
3. One thing that can help us to reconcile is to remember that faith is withdrawn from a believer while he sins. The Prophet (peace be upon him) said, *"No adulterer commits adultery while being a believer, no robber steals while being a believer, and no one drinks alcohol while being a believer, and repentance is proposed thereupon."*⁽³⁾

Hence, we hate sin but we do not hate the sinner. Ibn `Ata'-Allah said, "An act of obedience may make the person who performs it vain and proud, while an act of disobedience may make the person who commits it humble and modest." We can learn this conduct from an incident that happened with Abu Ad-Darda' who was sent by `Umar ibn Al-Khattab to Syria to teach the people there. On his way, he

1. Al-A'raf: 43.

2. Narrated by Al-Tirmidhi: 3896.

3. Narrated by Muslim.

passed by a man who was being beaten, thus he became angry for the Sake of Allah and asked them, "Why do you beat him?" They replied, "Because he committed a sin." So he said, "If your brother fell in a well, would you rescue him?" They said, "Indeed we would. But do you not hate him?" He replied, "I hate only his deed. If he repents, he is my brother."

Similarly, when Al-'Abbas told the Prophet (peace be upon him) "Abu Sufyan is a man who takes pleasure in pride, so give him something to be proud of." The Prophet (may the peace and Blessings of Allah be upon him) then said, *"Anyone who enters Al-Masjid Al-Haram (the Sanctified Mosque) will be secure, anyone who enters the house of Abu Sufyan will be secure, and any one who enters his own home will be secure."*⁽¹⁾ Such was the conduct of the Prophet (peace be upon him), even with non-Muslims. Almighty Allah says, *﴿And had you been severe and harsh hearted, they would have broken away from about you﴾*⁽²⁾

4. We should eliminate from our hearts all negative thoughts towards people who harm us. The clearer the heart is, the greater the light of faith placed into it by Almighty Allah. It is sufficient to know that negative thinking deprives you of proximity to Allah. Once a group of people went to the Prophet (peace be upon him) and he asked them, *"Who are you?"* They replied, *"We are believers."* He then asked them, *"What is the proof of your belief?"* They said, *"We meet affliction with patience, accept what is ordained, show gratitude at times of welfare, and never rejoice over the mishaps of our enemies."*⁽³⁾

1. Narrated by Abu Dawud: 3021.

2. Al-'Imran: 159.

3. Abu Na'im Al-Asfahani, *Hilyat Al-Awliya'*.

Anas ibn Malik reported that he and others were once sitting with the Prophet (peace be upon him) who said, "*A man from the people of Paradise will now emerge upon you,*" when one of the men of the Ansar emerged, with his beard dripping with the water of his ablution, and his sandal in his left hand. On the following day, the Prophet (peace be upon him) repeated the same words, and the same man emerged in the same way as he had previously. Again, on the following day, the Prophet (peace be upon him) repeated the same words yet again, and the same man emerged in the same condition as he had the first time. When the Prophet (peace be upon him) left, `Abdullah ibn `Amr ibn Al-`As followed the man and told him, "I had a disagreement with my father and swore not to enter his house for three days. Can you host me in your house until these days pass?" The man agreed and thus `Abdullah spent three nights in the man's house. During this time, he was amazed to find that the man was not performing any extra prayers during the night. Rather, he would only stir in his bed when he was uncovered and mention the Name of Allah and glorify Him, until he would rise for dawn prayers. However, `Abdullah said that he never heard this man say anything foul. When the three nights passed, `Abdullah almost looked down on the deeds of this man. He said to the man, "There was no disagreement or desertion between my father and myself, but each of the three times I heard the Prophet (peace be upon him) say, '*A man from the people of Paradise will now emerge upon you,*' and it was you, I wanted to stay with you to know about your deeds so that I could follow your example, however, I did not see you do much, so what is the reason that you have gained such a status?"

The man then said, "Nothing other than what you saw." `Abdullah was then about to leave, but the man called him and said, "Nothing other than what you saw, except that I do not harbor in my heart any

ill-will towards any Muslim, nor do I envy anyone for any good granted by Allah." `Abdullah then said, "That is how you reached that status, and that is what we all find too difficult."⁽¹⁾

Sufyan Ath-Thawri quoted `Ali as saying, "The Prophet (peace be upon him) said, *The people are asleep, and only wake up when they die.*"⁽²⁾ This means that the people only become aware that what counts is the peaceful soul mentioned in the Holy Qur'an, *¶ O peaceful soul, come back to your Lord, well-pleased and well-pleasing unto Him. Enter you, then, among My honored slaves, and enter you My Paradise!* ¶⁽³⁾

5. Affliction and adversity can be avoided by pleading for Forgiveness and Remembrance of Allah, the Exalted, as Allah says, *¶ Except those who repent and believe, and do righteous deeds, for those, Allah will change their sins into good deeds, and Allah is Ever-Forgiving, Most Merciful.* ¶⁽⁴⁾ A person who constantly pleads forgiveness is granted from Allah an exit from every difficulty and a relief from every worry, and is provided with sustenance from where he expects not, because Allah only sets upon us harmful things because of our wrongdoing, as He says, *¶ And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much.* ¶⁽⁵⁾ And, *¶ Yet We destroyed them for their sins.* ¶⁽⁶⁾ And, *¶ So We punished each (of them) for his sins.* ¶⁽⁷⁾

1. Narrated by Imam Ahmad, Volume 10, Page 536, Number 12633.

2. Abu Na'im, *Hilyat Al-Awliya'*.

3. Al-Fajr: 27-30.

4. Al-Furqan: 70.

5. Ash-Shura: 30.

6. Al-An'am: 6.

7. Al-Ankabut: 40.

We also find this notion expressed in the supplication, "O Allah, set not upon us because of our sins someone who fears You not and has no mercy upon us."

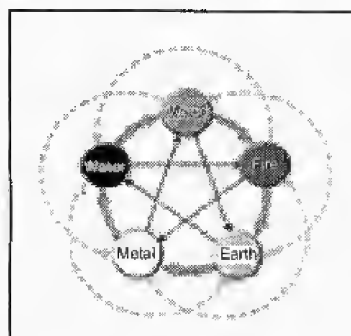
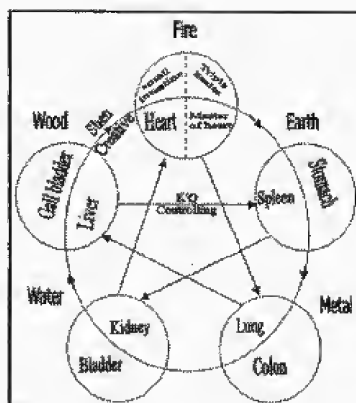
The Companions used to detect sins through deprivation of sustenance, and through the behavior of their mounts and servants. A relevant example is found in an incident that happened with At-Tirmidhi when he asked his son to do something for him and the son did not comply. At-Tirmidhi then said, "This is because of a shortcoming on my part." He did not blame his son, but blamed himself and tried to improve. Anyone who makes an effort to improve his relationship with Almighty Allah will find improvement in his relationship with everyone around him. Almighty Allah says, *﴿And Allah puts forward the example of a town that dwelt secure and well content; its provision coming to it in abundance from every place, but it (its people) denied the Favors of Allah (with ungratefulness). So Allah made it taste the garb of hunger and fear, because of what they used to do.﴾*⁽¹⁾

Also, one way to avoid affliction is to say often, "*La Hawla wa la quwwata illa Billah* (There is no ability or power except with Allah)."

6. All files of the past should be closed. Similarly, when we start a new morning, we should not expect to live until the evening; thus, we should live within the limits of the current day. All our concern should be focused on improving our day, because if we improve our current day, it will in turn improve the following day. Thus, it is imperative that we take all measures to rid ourselves of negative feelings and close past files. This can be done, for example, by writing a letter to the person with whom we have a hostile relationship, so that we can release the anger onto paper and calm our inner-selves.

1. An-Nahl: 112.

7. One should harmonize with the universe. This is only possible for people who think positively. In fact, positive thinking is at the core of the system that Almighty Allah set for us. There is also an analogy between this and the five-element theory found in Chinese medicine, which tells us that humans are part of the universe and that they are affected by it and affect it (as shown in the figure).



Actually, improving inner feelings is extremely beneficial, and the person who does so is the one who gains most out of it. Every person is a part of the universe, and everything around him interacts with him. For example, a tree once greeted the Prophet (peace be upon him) and said, "Peace be upon you, O Messenger of Allah." Some pebbles also praised Allah while in the palm of the Prophet (peace be upon him). Likewise, the Prophet (peace be upon him) said, *"There is no pilgrim who answers the call to pilgrimage (talbiyah), except that he is joined in doing so by the trees, the stones, and the earth, until the Earth is filled [with its sound] from east to west."*⁽¹⁾

A righteous person is good company to the entire universe, thus causing it to mourn with grief and tears when he dies. `Ali ibn Abi Talib (may Allah be pleased with him) said, "When a believer dies, two spots weep for him: the spot where he used to pray on earth, and the spot through which his good deeds are elevated to the heavens." This does not happen with humans who are subject to the Wrath of Allah, the Exalted. For example, Allah mentions the exit of the people of Fir'aun (the Pharaoh), *﴿And the heavens and the earth wept not for them.﴾*⁽²⁾

There are several signs of interaction that took place between the universe and the Prophet (peace be upon him), such as:

• Light was seen filling the horizon between East and West when the Prophet (peace be upon him) was born

As if the universe knew that the divine message was going to be revealed through that infant to restore the human balance in the universe. All creatures understand the Acts of Almighty Allah, Who

1. *Sahih Al-Jamī'*: (5770), At-Tirmidhi: (828), Ibn Majah: (2921).

2. Ad-Dukhan: 29.

says about the earth, *﴿That Day it will relate its chronicles. Because your Lord has inspired it.﴾*⁽¹⁾

• **The Prophet (peace be upon him) informed us that the Mountain of Uhud loves him**

Anas ibn Malik (may Allah be pleased with him) said, "I went out with Prophet (peace be upon him) to Khaybar to serve him. On his way back, the Prophet (peace be upon him) saw the Mountain of Uhud and said, *"This is a mountain that loves us and that we love."*⁽²⁾

Also, when the Prophet (peace be upon him) climbed it with Abu Bakr, `Umar, and `Uthman, the mountain reacted so strongly that it trembled, so the Prophet (peace be upon him) said, *"Remain steady, Uhud, for upon you is a prophet, a man of ultimate belief, and two martyrs."*⁽³⁾

• **Al-Madinah lit up when the Prophet (peace be upon him) entered it**

Al-Madinah was so happy to receive the Prophet (peace be upon him) when he arrived in it that it lit up, and was so sad when he died that it darkened. Anas ibn Malik (may Allah be pleased with him) said, "On the day when the Prophet (peace be upon him) entered Al-Madinah, everything in Al-Madinah illuminated, and on the day when the Prophet (peace be upon him) died, everything in Al-Madinah darkened, and no sooner had we buried him than we found strange feelings in our hearts."⁽⁴⁾

1. Az-Zalzalah: 4-5.

2. Narrated by Al-Bukhari in the Book of Jihad: 2889.

3. Narrated by Al-Bukhari: 3399.

4. Musnad Ahmad, *Al-Mu'jam Al-Kabir* by At-Tabarani, *Dalail An-Nubuwwah* by Abu-Na'im, and *Dalail An-Nubuwwah* by Al-Bayhaqi.

• **The trunk of a palm tree moaned when the Prophet (peace be upon him) left it**

The Prophet (peace be upon him) used to pray with a tree stump in front of him, and the mosque was thatched with palm leaves. He used to deliver his speeches on the side of that tree trunk, until one of his Companions suggested that they make something for him on which to stand on Fridays so that he could see the people or so that the people could see him, and for the people to hear his speech. The Prophet (peace be upon him) agreed, so they made three steps and the Prophet (peace be upon him) rose as he used to rise. When he did so, the tree stump leaned towards him. The Prophet (peace be upon him) then said, "Be calm, if you wish I will plant you in Paradise and the righteous people will eat from you, or if you wish I can return you as green as you were." The tree stump preferred the Hereafter to this world. When the Prophet (peace be upon him) died, it was given to Ubayy who kept it until it was eaten by woodworms.⁽¹⁾

• **A tree greeted the Prophet (peace be upon him)**

Yā'la ibn Murrah Ath-Thaqafi said, "As we were traveling with the Prophet (peace be upon him), we stopped to rest and the Prophet (peace be upon him) slept. A tree then came, splitting the soil until it sheltered him then returned to its place. When he woke up I told him what happened, and he said, '*That was a tree that sought leave from its Lord, the Exalted, to greet me so He granted it leave to do so.*'"⁽²⁾

1. Imam Ahmad, *Musnad*.

2. Imam Ahmad, *Musnad*.

• **Rocks and trees prostrated themselves to the Prophet (peace be upon him)**

Abu Musa Al-Ash'ari (may Allah be pleased with him) was reported to have said, "Abu Talib traveled to Syria accompanied by the Prophet (peace be upon him) and some elders from the Quraysh. When they approached the monk, they dismounted and unpacked their belongings. The monk came to meet them, although he would never come out to meet them in their previous travels, and he held the Prophet (peace be upon him) by his hand and said, 'This is the master of the worlds, this is the Messenger of the Lord of the worlds, this will be sent by Allah a mercy to the worlds.' Some of the elders of the Quraysh asked him, 'How do you know that?' He replied, 'As you approached from Al-'Aqabah, there was not a single tree or rock that did not collapse in prostration, and those never prostrate except before a prophet.'⁽¹⁾

Before the time of the Prophet (peace be upon him), greetings and respect were commonly demonstrated by prostration.

• **A tree testified to his prophethood**

It was reported that `Abdullah ibn `Umar (may Allah be pleased with them both) said, "We were traveling with the Prophet (peace be upon him) when a Bedouin approached us. When he came near, the Prophet (peace be upon him) asked him, 'Where are you going?' The man replied, 'To my family.' So he asked, 'Do you not wish for something good?' The man said, 'And what may that be?' He said, 'That you testify that there is no god but only Allah with no partner, and that Muhammad is his slave and messenger.' So the man asked, 'Do you have someone to vouch for that?' The Prophet (peace be upon

1. *Mussanaf Ibn Abi-Shaybah and Sunan At-Tirmidhi (Kitab Al-Munaqib).*

him) replied, 'This tree,' and he summoned the tree that was on the edge of the valley. The tree came hurriedly, splitting the soil as it moved. When it came in front of him, he asked it to testify three times. When the tree had testified that the Prophet (peace be upon him) had spoken the truth, it then returned to its original spot and the Bedouin returned to his folks saying, 'If they follow me I will bring them to you. Otherwise, I will return to you and join you.'⁽¹⁾

• **Pebbles praised Allah in the hands of the Prophet (peace be upon him)**

Pebbles were heard praising Almighty Allah in the hands of the Prophet (peace be upon him) and in the hands of Abu Bakr, `Umar, and `Uthman (may Allah be pleased with them all) when he passed these pebbles to them. Abu Dharr Al-Ghifari (may Allah be pleased with him) was reported to have said, "I was sitting in a circle with the Prophet (peace be upon him), and he had some pebbles in his hand. The pebbles praised Allah in his hand, and among us were Abu Bakr, `Umar, and `Uthman. Everyone in the circle could hear the pebbles praising Allah. The Prophet (peace be upon him) then passed them to Abu Bakr, and when they praised Allah in his hand it was heard by everyone in the circle. Then he passed them to `Umar, and everyone heard them praising Allah in his hand. Then he passed them to `Uthman, and everyone in the circle heard them praise Allah in his hand as well. Then he passed them to us, but they did not praise Allah in any of our hands."⁽²⁾

1. *Sahih Ibn Hibban* and *Sunan Ad-Darami*.

2. Abu-Na'im, *Dalail An-Nubuwwah*.

• **Food praised Allah in the hands of the Prophet (peace be upon him)**

ʿAbdullah ibn Masʿud (may Allah be pleased with him) was reported to have said, "We used to consider omens to be a blessing, and you consider them to be a source of fear. We were traveling with the Prophet (peace be upon him) and we ran short of water. He said, *'Find me any remaining water.'* So they brought a vessel with a little water in it. He immersed his hand in the water and said, *'Hail the blessed purifier, and the blessing is from Allah.'* I then saw water springing from between the fingers of the Prophet (peace be upon him). We also used to hear the food praise Allah while being eaten."⁽¹⁾

• **Animals would behave politely and not disturb the Prophet (peace be upon him)**

ʿA'ishah was reported to have said, "The family of the Prophet (peace be upon him) had a beast that used to play and act violently, pacing back and forth only while the Prophet (peace be upon him) was away. Whenever it felt the Prophet (peace be upon him) approaching, it would sit still and silent as long as he was at home, lest he be disturbed."⁽²⁾

• **A camel prostrated itself before the Prophet (peace be upon him)**

Anas ibn Malik (may Allah be pleased with him) was reported to have said, "An Ansari family had a camel that they used to fetch water. Once this camel became obstinate and refused to let them ride it. So these Ansar came to the Prophet (peace be upon him) and said,

1. *Sahih Al-Bukhari, Kitab Al-Manaqib*: 3579.

2. *Musnad Ahmad and Musnad Abu-Ya'la*.

'O Messenger of Allah, we have a camel on which we used to fetch water, and now it has become obstinate and refuses to let us ride it, so our plants and palms have become dry.' The Prophet (peace be upon him) said, '*Rise.*' So they rose and he entered the garden, where the camel was standing on the side. The Prophet (peace be upon him) walked towards it, and the Ansar said, 'O Messenger of Allah, it has become like a dog and we fear it might attack you.' He replied, '*It will not harm me.*' When the camel saw the Prophet (peace be upon him), it came towards him and collapsed in prostration before him. The Prophet (peace be upon him) held its head and led it to work as timid as a cat."⁽¹⁾

Ash-Shibli tells us in his book titled *Ahkam Al-Marjan Fi Ahkam Al-Jann* that a bondmaid belonging to the ruler at the time of Imam Ahmad ibn Hanbal (may Allah bestow mercy upon him) was possessed by a jinni and used to scream. The ruler sent for Imam Ahmad to treat her. The Imam sent a wooden slipper with one of his students, and this student said to the jinni who had seized the bondmaid, "Imam Ahmad orders you to come out of her, or else I will beat you seventy times (with the wooden slipper)." The jinni said, "All obedience to Imam Ahmad, and even if he orders us to leave the whole of Iraq we would leave." So the jinni came out of her and the bondmaid recovered and was healed of the affliction. The ruler then married her and they had children. When Imam Ahmad died, the jinni came back to her, so the ruler sent for that student of Imam Ahmad. The student said to the jinni, "Come out of her, or else I will beat you seventy times with this wooden slipper." But the jinni said to the student, "As for you, I will not obey you." And refused to leave her.

1. Muhammad Ja'far Al-Kinani, *An-Nazhm Al-Mutanathir Min Al-Hadith Al-Mutawatir*.

Ibn Abi Ad-Dunya's book *Al-Faraj Ba'd Ash-Shiddah* we find a story about some people who were imprisoned and sentenced to death by Al-Hajjaj ibn Yusuf Ath-Thaqafi. One of these people was a righteous man and he prayed all night long. His fellow inmates asked him, "What use is it all when the sentence will surely be executed tomorrow?" When dawn broke, Al-Hajjaj ordered him to be acquitted, so he said, "If you obey Allah, He will never fail you."

Such were the lives of everyone who complied with the system set forth by Almighty Allah and dedicated his mind, heart, and body, to seeking acceptance from Almighty Allah. They lived in harmony with the universe, hearing nothing from it but good words, praise, and testimony to Allah's Oneness. Such people were at peace with their Lord and in peace with the universe. The ways to achieve peace are numerous, as we are told by Almighty Allah, *﴿Wherewith Allah guides all those who seek His Good Pleasure to ways of peace, and He brings them out of darkness by His Will unto light and guides them to a Straight Way.﴾*⁽¹⁾ All of creation praises Allah, uttering the words, "*La ilaha illa Allah* (There is no god but Allah)." An excellent model of human behavior adapted to the universe is found in the rituals of pilgrimage. No tree is cut down, no insect is killed, and no hunting is allowed. All creatures are in a state of conformity and harmony. Some astronauts saw from outer space a beam of light emitted from the *Ka'bah* in Makkah into the depths of the universe with no limit.

On the other hand, all the corruption in this world results from the acts of people who use the blessings placed in this universe by Allah, the Exalted, for their sins and in deviating from the system set forth by Allah to meet their desires, as Almighty Allah says, *﴿And if the Truth*

1. Al-Ma'idah: 16.

had been in accordance with their desires, verily, the heavens and the earth, and whosoever is therein would have been corrupted! Nay, We have brought them their reminder, but they turn away from their reminder."⁽¹⁾ And, ﴿Indeed he succeeds who purifies his own self. And indeed he fails who corrupts his own self.﴾⁽²⁾ That is why the universe reacts against those who are unjust and disbeliever. The mountains said to their Lord, "O Lord, grant me leave to drop pieces on man, for he has eaten from your good sustenance and held back the gratitude that is due to you." The earth said, "Grant me leave to swallow man, for he has eaten from your good sustenance and held back the gratitude that is due to you." And the seas said, "Grant me leave to drown man, for he has eaten from your good sustenance and held back the gratitude that is due to you." But the Lord of the worlds said to them all, "Leave my slaves to me. Had you created them you would have had mercy on them. If they repent, I will be their Love, and if they do not repent, I will be their Healer."

1. Al-Mu'minun: 71.

2. Ash-Shams: 9-10.

Pardon and Forgiveness

Pardon means dismissing punishment, while forgiveness means forgetting the offence and not mentioning it nor reprimanding for it. Hence, many people pardon but do not forgive. Allah, the Exalted, says, ﴿... overlook their faults with gracious forgiveness.﴾⁽¹⁾ Pardon and forgiveness are also two qualities that Allah, the Exalted, likes humans to have and apply in their lives. Allah guided us to the first steps on that course by saying, ﴿Let them pardon and forgive. Do you not love that Allah should forgive you?﴾⁽²⁾ The first level of such a behavior is also mentioned in the Holy Qur'an, ﴿Those who repress anger.﴾⁽³⁾ Repressing anger in itself can be a cause of diseases of the heart and body, unless it is accompanied by forgiveness.

Dr. Shahid Athar wrote that during times of anger, more adrenaline is excreted, the heart beats faster, and serious instability affects mental powers, the ability to concentrate, and control the peripheral organs of the body. Anger can lead to depression due to the drop in epinephrine, dopamine, and amino acids in the brain, as well as an increase in cortisone.⁽⁴⁾ Additionally, Myth Caroline tells us in her book *Anatomy of the Spirit*, "Forgiveness is the key of health."⁽⁵⁾

1. Al-Hijr: 85.

2. An-Nur: 22.

3. Al-Imran: 134.

4. Dr. Shahid Athar, www.islam-usa.com/e80.htm Serendip University.

5. Myth Caroline, *Anatomy of the Spirit*.

Repression of anger alone, if not followed by forgiveness, results in ailments of the heart such as envy and bitterness, and in physical ailments such as liver diseases. This is because the negative energy "the energy of anger" is stored in the human cells in general, and in the liver in particular. This is what is termed the "Memory of Cells."

It has been proven that negative messages are like toxicants that affect the functionality and efficiency of the cell. It is thus much better for a person to pardon and forgive, lest the opposite distract him from obeying Allah, the Exalted, because Allah says, *﴿Those who repress anger,﴾* then followed that immediately with *﴿and who pardon people.﴾*⁽¹⁾ Anger can be detected in the face of a person, where the eyes widen and signals are emitted indicating that negative emotion. The Prophet (peace be upon him) said, *"Anger is a firebrand in the heart of man. Do you not notice the redness of his eye and the swelling of his jugular veins."*⁽²⁾ The Prophet (peace be upon him) also forbade anyone who is angry to judge between two people saying, *"No man should judge between two while he is angry."*⁽³⁾ This is because one cannot make a sound decision when one is angry.

The third level after the sublime level of forgiveness is found in the Words of Allah, the Exalted, *﴿Allah loves those who behave with goodness.﴾*⁽⁴⁾ Treating offenders with goodness is a high position, not an obligation. It was found that goodness wins the hearts of both normal and abnormal people. Thus, in most cases a person would not assault someone who has treated them with goodness in words or deeds. However, there remain people whose rancor is extreme, and Almighty Allah showed us how to deal with such people in the Holy

1. Al-Imran: 134.

2. Narrated by At-Tirmidhi.

3. Narrated by Al-Bukhari: 7158.

4. Al-Imran: 143.

Qur'an saying, ﴿Whoever attacks you in hostility, then attack him in the same manner.﴾⁽¹⁾ If however, we take a wise look at the matter from a different perspective, we realize that someone who injures us is actually doing us a great deal of good, because in that case Allah, the Exalted, will be on our side. In this regard, Al-Hassan Al-Basri said, "How can I not be good to someone who caused Allah, the Exalted, to be on my side?" Another old saying suggests that, "If you are given power over your enemy, then make pardon your way of thanking Allah for that power."

But what would happen if we left those who offend us personally, and dropped all forms of retaliation? This would promote us to a higher level of certitude in Almighty Allah, Who says, ﴿Truly, Allah defends those who believe. Verily! Allah likes not any treacherous ingrate to Allah.﴾⁽²⁾ This requires patience in contradicting the desires of oneself, which has an innate inclination to retaliate. The more negative thinking is abandoned, the easier it is to be patient and forgiving. Allah, the Exalted, says, ﴿And verily, whosoever shows patience and forgives that would truly be among the most resolute of matters.﴾⁽³⁾ The respite that Allah, the Exalted, gives us should not be misinterpreted as neglect, as He says, ﴿Think not that Allah is unaware of what the wrong-doers do, but He gives them respite up to a Day when the eyes will stare in horror. They will be hastening forward with necks outstretched, their heads raised up, their gaze returning not towards them and their hearts empty.﴾⁽⁴⁾

Once a man cursed Ash-Shi`bi, so he said, "If you are truthful, then may Allah forgive me, and if you are untruthful, then may Allah

1. Al-Baqarah: 194.

2. Al-Hajj: 38.

3. Ash-Shura: 43.

4. Ibrahim: 42-43.

forgive you." A man also cursed Abu Dharr Al-Ghifari, so he said, "Do not curse me too much, and leave room for reconciliation, for we do not repay those who disobey Allah in our regard with more than obeying Allah in their regard."

Al-Hassan said, "The tolerant believer does not offend even when offended." Then he recited the Words of Allah, the Exalted, *﴿And when the foolish ones address them, they reply back with (a greeting of) peace.﴾*⁽¹⁾

The Prophet (peace be upon him) said, *"The strongest of you is one who defeats himself in anger, and the most tolerant of you is one who pardons in spite of being able to take revenge."*⁽²⁾ Based on this principle, Dale Carnegie believed that, "Being tolerant with enemies is a mercy to oneself, as that prevents bitterness from eradicating its goodness." He quoted a paragraph from a circular distributed by the police department in an American city. This noteworthy paragraph read, "If some people harm you, erase their memory from your mind. Do not try to retaliate, because by seeking to take revenge, you will harm yourself more than you will harm them."

It was reported that the Prophet (peace be upon him) said, *"Anyone who dismisses his anger will be dismissed by Allah from His torture, and anyone who preserves his tongue will have his faults concealed by Allah, the Almighty."*⁽³⁾

The Prophet (peace be upon him) also said, *"Under oath I assert three things, and I will say words to you, so memorize them ... No wealth will be decreased by giving charity, and any man who*

1. Al-Furqan: 63.

2. Narrated by Ibn Abi Ad-Dunya in his book "Dhammul-Ghadab" as reported by 'Ali (may Allah be pleased with him).

3. Narrated by At-Tabarani.

exercises patience when oppressed will be dignified further by Allah, and any man who opens a door of beggary will be faced by Allah with an open door of poverty or such a word."⁽¹⁾

He (peace be upon him) also said, "Anyone who wishes that buildings and ranks should be raised for him, should forgive those who oppress him, give to those who deprive him, and maintain relations with those who desert him."⁽²⁾

And, "Have mercy to find mercy, and forgive to be forgiven."⁽³⁾

And, "Any man who benevolently forgives for a wound inflicted upon his body will be granted by Allah atonement equal to his benevolence."⁽⁴⁾

And, "When the responsible creatures stand for reckoning, a group of people will come forth placing their swords on their blood-dripping necks and will crowd at the gate to Paradise. It is then said, 'Who are these?' And the answer is said, 'The martyrs, they were alive and sustained.' Then a call will be made, 'Let those whose reward is on Allah rise and enter Paradise.' He said, 'And who may that be whose reward is on Allah?' He said, 'Those who forgive people.' Then a third call is made, 'Let those whose reward is on Allah rise and enter Paradise.' Then several thousand people rise and enter it without reckoning."⁽⁵⁾

Anas ibn Malik (may Allah be pleased with him) said, "While the Prophet (peace be upon him) was sitting, we saw him smile such a wide smile that his front teeth appeared. 'Umar said, 'May my parents

1. Narrated by Ahmad and At-Tirmidhi (2325/17339).

2. Narrated by Al-Hakim.

3. Narrated by Ahmad.

4. Narrated by Ahmad.

5. Narrated by At-Tabarani.

be ransomed for you, what is it that made you smile, O Messenger of Allah?" The Prophet (peace be upon him) answered: *Two men of my nation knelt before the Lord of Glory, so one of them said, 'O Allah, settle the injustice of my brother towards me.' So He said, 'What would you do with your brother who has no more good deeds left?' He said, 'O Lord, let him carry some of my misdeeds.'* The eyes of the Prophet (peace be upon him) overflowed with tears, then he said: *That is a great day on which people will need their misdeeds to be carried for them. So Allah said to the petitioner, 'Raise your gaze and look', so he raised his gaze and looked and he said, 'O Lord, I see cities and palaces of gold festooned with pearls. For which prophet, is this? Or for which person of ultimate belief is this? Or for which martyr is this?' The Almighty said, 'This is for whoever pays the price.' The man then asked, 'O Lord, and who has that [enough to pay the price]?' He said, 'You have it.' He asked, 'With what?' He answered, 'By pardoning your brother.' He said, 'O Lord, I have pardoned him.' So Allah said, 'Then take your brother by the hand and lead him into Paradise.'* The Prophet then said: *Fear Allah and mend the relations between you, as Allah mediates between Muslims."*

We find in the book *Sahih Al-Bukhari*, "Two men cursed each other before the Prophet (peace be upon him) and one of them became furious, his face red and his jugular vein bulging. The Prophet (peace be upon him) looked at him and said, 'I know a phrase that would rid him of this were he to say it: I seek refuge with Allah from the accursed Satan; and if he is standing he should sit, and if he is sitting he should lie down or perform ablution.'⁽¹⁾

In one of his supplications, the Prophet (peace be upon him) used to say, "O Allah, you belittle the great and exalt the small, extinguish

1. Narrated by Al-Bukhari: 3282.

it for me, [the fire of anger]." Similarly, he would say, "O Allah, Lord of the Prophet Muhammad, forgive me of my sin, rid me of the grudge in my heart, and save me from misleading infliction."⁽¹⁾

‘Abdullah ibn ‘Umar (may Allah be pleased with both of them) was reported to have said, "A man once came to the Prophet (peace be upon him) and asked, 'O Messenger of Allah, how often should I pardon a servant?' He answered, *"Seventy times every day."*⁽²⁾

Believers have big hearts, and big hearts are not good soil for resentment to take root. In fact, resentment is a strange element to such hearts. On the Day of Resurrection a call will be made, "Let he whose reward is with Allah rise." And only those who have pardoned will rise. They will be received by angels who will ask, "What is the cause of your superiority?" They will reply, "When we were aggravated, we would exercise patience, and when we were offended we would show tolerance." So, they will be told, "Enter Paradise, the best reward for those who do righteousness." There are many verses and *hadiths* that urge us to pardon offenders and discourage us from returning one bad act for another. Allah, the Almighty, says, *﴿And not equal is the good deed to the bad. Repel (evil) by that (deed) which is better; and thereupon, the one between whom you and him is enmity (will become) as though he was a devoted friend.﴾*⁽³⁾ Likewise, the Prophet said, *"He who [merely] reciprocates in relationships is not the true maintainer of relations. The true maintainer of relations is the person who maintains relations with those of his relatives who have severed relations with him."*⁽⁴⁾

1. Narrated by Imam Ahmad in his *Musnad* 51370.

2. Narrated by Imam Ahmad in his *Musnad* 61302 and Tirmidhi 19498.

3. Fussilat: 34.

4. Narrated by Al-Bukhari 5991.

A man came to the Prophet (peace be upon him) and said to him, "O Messenger of Allah, I have folks with whom I maintain relations while they boycott me. I treat them with tolerance while they treat me unfairly, and I do good to them while they do bad to me." The Prophet (peace be upon him) said, *"It is as if you are feeding them ashes, and you will have support with you against them as long as you remain as such."*⁽¹⁾ Thus, we see that the Prophet (peace be upon him) urges us to maintain good relations with our relatives; visiting them, inquiring about them, and providing help to whomever among them may need it even if they have offended us.

Here we shed light on one form of pardon in spite of ability to harm in retribution. A man once said to `Umar ibn Al-Khattab (may Allah be pleased with him), "I swear by Allah that you do not rule with justice, and do not give with generosity." `Umar was enraged as was seen on his face. Another man then said to him, "O Ruler of the Believers, do you not hear the Words of Allah, *﴿Show forgiveness, enjoin what is good, and turn away from the foolish (i.e. don't punish them).﴾*⁽²⁾ He is one of the ignorant." `Umar responded, "You have spoken the truth, it is as if you extinguished a fire." He then pardoned the man and did not punish him. `Umar (may Allah be pleased with him) was highly considerate of the Book of Allah and often used to contemplate it."⁽³⁾

We now present a form of pardoning as demonstrated by the best of creation, the Prophet Muhammad (peace be upon him) when he pardoned the Jewish woman who poisoned the meat of a sheep he was to eat. Before he ate from it, the sheep spoke and said to the Prophet

1. Narrated by Muslim: 2558.

2. Al-A`raf 199.

3. Narrated by Al-Bukhari: 4642.

(peace be upon him), "My bone tells me that it is poisoned," and it mentioned the name of the woman who had poisoned it. The Prophet (peace be upon him) sent for the woman and asked her, "*Why did you do what you did?*" She said, "I have been told by my people what you know very well, so I said to myself, 'If he is a king, I will be relieved, and if he is a Prophet, Allah will inform him.'" So the Prophet (peace be upon him) pardoned her.⁽¹⁾

The incident of slander

This incident is mentioned in the Holy Qur'an when some hypocrites spread false accusations about `A'ishah (may Allah be pleased with her) and defamed her. One of these was a man named Mustah ibn Athatha who was the cousin of Abu Bakr (may Allah be pleased with him). Though this man was penniless, Abu Bakr took an oath not to give him money any more after what he said about his daughter `A'ishah after which Allah, the Exalted, revealed verses regarding this situation, *And let not those among you who are blessed with graces and wealth swear not to give (any sort of help) to their kinsmen, the poor, and those who left their homes for Allah's Cause. Let them pardon and forgive. Do you not love that Allah should forgive you? And Allah is Oft-Forgiving, Most Merciful.* ﴿⁽²⁾

When Abu Bakr heard this verse, he said, "Yes, O Lord we do desire that you forgive us." Then, he resumed giving Mustah the money as he used to do, and said, "*No by Allah, I will never take it away from him.*"⁽³⁾

In yet another form of pardoning, the Prophet (peace be upon him) sent a mounted force towards Najd and they brought back a man from

1. Narrated by Abu Dawud: 4510.

2. An-Nur: 22.

3. Narrated by Al-Bukhari 4749.

Bani Hanifah called Thumamah ibn Athal. They tied this man to a pole in the mosque, and the Prophet went out to see him. The Prophet said to him, *"What do you have to say Thumamah?"* He said, "I have good to say, Muhammad. If you kill me, you would have killed a man of precious blood, if you treat me with bounty, you would have treated a grateful man with bounty, and if you want money, ask of it as much as you wish." He (peace be upon him) left him until the following day then asked, *"What do you have to say, Thumamah?"* He replied, "What I told you; if you treat me with bounty, you would have treated a grateful man with bounty." Again, he left him till the following day then asked, *"What do you have to say Thumamah?"* He replied, "What I have to say is what I have already told you." So, the Prophet (peace be upon him) said, *"Release Thumamah."* The man then went to some palms near the mosque, washed, then entered the mosque and said, "I testify that there is no god but Allah, and that Muhammad is the Prophet of Allah. O Muhammad, by Allah, there was no one on the surface of the earth whose face I abhorred more than yours, and now your face has become the most beloved face to me. By Allah, there was no religion that I abhorred more than your religion, and now your religion has become the most beloved religion to me. By Allah, there was no town that I abhorred more than your town, and now your town is the most beloved town to me. Now your mounted force has taken me and I would like to perform 'Umrah (minor pilgrimage), so what do you think? The Prophet (peace be upon him) gave him glad tidings and ordered him to perform 'Umrah. When he arrived in Makkah, someone asked him, "Have you deviated?" He replied, "No, by Allah, but I have entered Islam with Muhammad (peace be upon him). By Allah, you will not receive a single seed of barley from Yamamah unless the Prophet allows it."⁽¹⁾

1. *Fath Al-Bari* .

It is also narrated that Abu Mas`ud Al-Badri was severely lashing a boy he owned with a whip. He was totally overcome by rage; barely lifting his arm from one lashing before striking the next. The boy was crying out for help, but no one would help him. While he was doing so repetitively, a voice called out from behind saying, "*Be informed Abu Mas`ud.*" Abu Mas`ud could hear the voice, but was unable to recognize the voice of the speaker, as rage had blocked all access to his hearing and recognition. However, the voice kept coming closer and louder, saying, "*Be informed Abu Mas`ud.*" Abu Mas`ud turned around when the voice became very near, and was immediately taken by fear and reverence. The whip fell out of his hand, and his head dropped in humility, for the voice was that of the Prophet (peace be upon him). He was saying, "*Be informed, Abu Mas`ud, that the Power of Allah over you is more than your power upon that boy.*" Abu Mas`ud felt ashamed and wanted to atone for his sin. He said, "O Messenger of Allah, he is free for the Sake of Almighty Allah." The Prophet (peace be upon him) then said, "*Had you not done so, you would have suffered a stroke of Hell.*"⁽¹⁾ Hence, reward is of the same type as its deed. When you forgive the offence of a person who has offended you, Allah forgives you as well.

The examples of the forgiveness and pardon of the Prophet (peace be upon him) are uncountable. His qualities were the embodiment of the Holy Qur'an, and he was always inclined to leniency. The Prophet (peace be upon him) said, "*Leniency makes anything good, and the lack of it makes anything bad.*"⁽²⁾ He used to like leniency in everything. In this context, we relate an incident that happened with a Bedouin who asked for permission to enter into the presence of the Prophet (peace be upon him) in a rough manner. The Prophet (peace

1. Narrated by Muslim: 1659.

2. Narrated by Muslim: 94.

be upon him) said, *"Allow him to enter. What bad company he is!"* When the man entered, the Prophet talked to him with ease. `A'ishah said, "O Messenger of Allah. You said what you said, then talked to him with ease!" The Prophet (peace be upon him) said, *"O `A'ishah, a person of the worst standard before Allah is one who people avoid in fear of his obscenity or for protection from his evil."*⁽¹⁾

We also relate the story of the young man who went to the Prophet (peace be upon him) saying, "Give me permission to commit adultery." The people approached him and scolded him saying, "Stop! Stop!" Yet, the Prophet (peace be upon him) said, *"Bring him close to me."* When he approached, the Prophet (peace be upon him) asked him, *"Would you like it (to commit adultery) for your mother?"* He answered, "No, by Allah, may I be ransomed for you!" The Prophet (peace be upon him) responded, *"And other people do not like it for their mothers either. Would you like it for your daughter?"* He replied, "No, by Allah, may I be ransomed for you!" The Prophet (peace be upon him) responded, *"And others do not like it for their daughters either. Would you like it for your sister?"* He answered, "No, by Allah, may I be ransomed for you!" The Prophet (peace be upon him) responded, *"And others do not like it for their sisters either. Would you like it for your paternal aunt?"* He replied, "No, by Allah, may I be ransomed for you!" The Prophet (peace be upon him) said, *"And others do not like it for their paternal aunts either. Would you like it for your maternal aunt?"* He answered, "No, by Allah, may I be ransomed for you!" He said, *"And others do not like it for their maternal aunts either."* He then placed his hand on the young man and said, *"O Allah, forgive his sin, purify his heart, and make him chaste."* Henceforth, the young man was never tempted by anything.⁽²⁾

1. Narrated by Muslim : 2591.

2. Imam Ahmad, *Musnad*, vol. 5, p. 256.

What a splendid example of dealing with ignorant people with leniency and avoiding roughness and cruelty with them, while speaking to them gently! This is particularly important if the situation involves prohibiting what is wrong. Such lenient treatment is extremely effective, facilitating direction, and stirring feelings of regret for the roughness and disregard, as in this case, with which he dealt with the greatest teacher of humanity. Indeed he is the mercy and blessing granted to all creatures. Allah, the Exalted, says, *And We have sent you (O Muhammad) not but as a mercy for all of creation.* ﴿١﴾

The forgiveness of the Prophet (peace be upon him) was demonstrated in another situation when Quraysh rejected the mission of the Prophet (peace be upon him). "He then went to At-Ta'if seeking support and help from Thaqif. He spent ten days with them in At-Ta'if calling their dignitaries to Islam but the leaders of Thaqif disappointed him, encouraging their slaves and children to curse him and pelt him with stones, until his feet and the soles of his shoes were soaked with blood. His servant, Zaid ibn Harithah tried to drive the irresponsible attackers away and defend him with his body until his own head was injured."⁽²⁾ On his return from At-Ta'if, sad and depressed from the treatment with which he was met, Gabriel called him and informed him that Allah had heard the words of the people and their response to him. Moreover, he informed the Prophet (peace be upon him) that Allah had sent the Angel of the Mountains and told the Prophet (peace be upon him) to order him whatever he desired. The Angel of the Mountains addressed him saying, "If you like, I will cause the mountains to crush them." However, the noble Messenger answered,

1. Al-Anbiya': 107.

2. Ibn Kathir, *Sirah*.

"No, rather I hope that Allah will bring forth from their progeny those who will worship Allah, and worship none other with Him."⁽¹⁾ Thus, despite all of their bad treatment, he pardoned them and felt sympathy towards them, and even more, he prayed for them and their progeny.

Similarly, in the Battle of Uhud, the Messenger of Allah (peace be upon him) was injured, his tooth was broken, and he was bleeding. His Companions asked him, "Do you not pray against them?" His response is an indication of the most sublime standard of pardoning and forgiveness, for he said, *"I was not sent to damn, rather I was sent as a mercy."*⁽²⁾

One of the greatest of such situations happened the day that Makkah was opened, when it submitted to the most noble of conquerors. Did he demonstrate brutality and take revenge against those who drove him away? No! Allah forbid that such behavior could come from the Messenger of Allah. When the people came to him, the Prophet (peace be upon him) asked them, *"What do you think I will do to you?"* They said, *"[You are] a noble brother, and a noble nephew."* So he said, *"I say to you as Joseph said to his brothers, 'No blame falls on you today. May Allah forgive you, for He is the Most Merciful.' Go, for you are all free."*⁽³⁾

Anas (may Allah be pleased with him) reported another such situation saying, "I was walking with the Prophet (peace be upon him) and he was wearing a garment that had a rough lining. He was pursued by a Bedouin who grabbed him violently, and I saw that the lining of the Prophet's garment left a mark on his shoulder due to the violence of that tug. He then said, 'Muhammad, order that I be given from the

1. *Sahih Al-Bukhari* 3059.

2. *Sahih Muslim*:2599.

3. Narrated by Ibn Al-Jawzi in the book of *Al-Wafa'*.

Wealth of Allah that you possess.' The Prophet (peace be upon him) turned towards him, and smiled and ordered for an apportionment to be given to him.⁽¹⁾ Indeed, he was created to be the Prophet of Mercy. He did not treat the Bedouin in the same manner, but he gently answered him and ordered a generous apportionment to please him.

Abu Bakr (may Allah be pleased with him) also demonstrated an excellent example of repressing anger. Once when the Prophet (peace be upon him) was sitting with his Companions, a man insulted Abu Bakr and hurt his feelings. When Abu Bakr did not respond, the man insulted him again. Once more, Abu Bakr did not respond, and the man insulted him yet a third time. This time, Abu Bakr retorted. At that, the Prophet (peace be upon him) stood and left the gathering. Abu Bakr called after him, "Are you upset with me, O Messenger of Allah?" He (peace be upon him) responded, *"An angel came down from the sky to refute what he said to you, but when you retorted, he left, and I would not remain seated if the devil came and sat."*⁽²⁾

Thus, the Prophet (peace be upon him) wanted to inform us that one's reaction to harm should not reach the point of falling into the traps and snares of the devil, i.e. to be defeated by him. Rather, one should resist anger and repel the schemes of the devil back to him.

It is said that the Prophet (peace be upon him) owed a debt to a Jewish man by the name of Zaid ibn Sa'nah. The man wanted to collect the debt ahead of the agreed time so he stopped the Prophet (peace be upon him) on the way to Al-Madinah and said, "You sons of 'Abd Al-Muttalib are procrastinators." Upon seeing this, 'Umar ibn Al-Khattab became extremely angry and said, "Give me permission, O Messenger of Allah, to cut his neck." But the Prophet (peace be upon

1. Narrated by Abu Dawud.

2. Narrated by Abu Dawud.

him) said to him, *"We needed you to react differently, `Umar. You should have ordered me to pay back in a good manner, and ordered him to claim his property in a good manner. Go `Umar, give him his due and grant him twenty measures of dates above that."*⁽¹⁾ This situation demonstrates that denying rights and procrastination are attributes that no believer should have. Islam urges us to claim our debts with good manners and forgive offenders, for that has the best effect in diverting oppressors from their oppression and guiding them to the path of truth. In this incident, the Jewish man embraced Islam and became a good Muslim.

What would happen if the world applied such a rule with sincerity and certitude? Undoubtedly, life on earth in that case would be an expedited paradise full of tolerance as its essence, and love as its system. We find a wonderful example in the following dialogue between the Prophet (peace be upon him) and `Abdullah ibn Ubayy. He went to the Prophet (peace be upon him) and said, "O Messenger of Allah, I was informed that you wish to kill my father for what was reported to you about him. If you are to do so, order me to do that and I will fetch you his head. By Allah, the tribe of Al-Khazraj has never known anyone to revere his father more than I, and I fear that if you order another man to kill him, I will not be able to bear to see the killer of my father walking among people, and I would kill him. If I do that, I would have killed a believer for a disbeliever and go to the Hell-fire. The Prophet (peace be upon him) said, *"No, let us show him gentleness and good companionship as long as he remains alive."*⁽²⁾

In this example, we see how intent the Companions were on maintaining the integrity and purity of their hearts, and their love for

1. Al-Haythami, *Majm` Az-Zawa'id*.

2. At-Tabari, *Jami' Al-Bayan*.

the Prophet (peace be upon him). In application of the same quality, it was reported that `Ali ibn Abi Talib (may Allah be pleased with him) was in the war of Siffin and wanted to kill a certain disbeliever. Just as he was about to do so, the disbeliever spat in his face, so `Ali (may Allah be pleased with him) left him. When he was asked why he had left the man he answered, "I wanted to kill him for the Sake of Allah, but when he spat in my face, I feared that I might kill him in self-revenge." This proves his sincerity, for the only type of anger that is accepted in Islam is anger for the Sake of Allah.

Examples from the lives of the successors

A man once cursed `Umar ibn `Abd Al-`Aziz in public. `Umar said to him, "If you want the devil to stir me with the vanity of power to do to you today that for which you will take revenge tomorrow, I will not," and he pardoned him.

In another incident, Mu`awiyah (may Allah be pleased with him) who was the Commander of the Believers, owned a piece of land adjacent to the land owned by `Abdullah ibn Az-Zubayr. Occasionally the laborers working for Mu`awiyah would cross through Az-Zubayr's land causing him to become angry with Mu`awiyah. Az-Zubayr wrote Mu`awiyah a letter saying, "You son of the liver-eating woman, when you receive my letter, forbid your laborers from entering my land or else you will find harm from me." Mu`awiyah summoned his son, Yazid, gave him the paper, and asked him for his opinion. He responded, "In my opinion, you should send someone to bring you his head." Mu`awiyah replied, "Would you like me to guide you to something better and closer to maintaining good relations?" He then wrote on the back of the paper, "Son of the disciple of the Messenger of Allah, Son of Dhatu An-Nitaqayn (the

woman of the two belts), when you receive my letter, annex my land to yours and my laborers to yours. By Allah, if the world was between you and me, I would have brought it to you. Peace be upon you." `Abdullah ibn Az-Zubayr cried when he read the letter of Mu`awiyah.

Muslims and Positive Thinking

Pardon as an Educational System for Self-Control (A Vision)

A Muslim should always be a full-capacity producer who knows how to utilize and treat himself, thus empowering him to spread good further. Islam is all about spreading good at all times and in all places. Organizing the mind and thought is a source of power in a Muslim's thinking energy. An organized mind, hastening towards the aspired aim, which is "Winning Paradise and pleasing Almighty Allah", is granted success from Allah in all his steps in this world and the Hereafter.

One of the positive consequences of specifying the aim is reducing the impact of problems that face every Muslim on the path, and avoiding any exaggeration of these problems. Because a Muslim is certain that every instant of time is his most precious capital after worshipping Allah alone, he sees that any obstacle no matter how great it's size, is trivial and small as opposed to his extensive assigned task of developing the world and spreading good everywhere. As such, fall away melt when we first reduce them inside ourselves, and then determine suitable solutions for them in our practical lives. The greatest catastrophe that can happen is one of two cases:

1. When the person who has chosen a specific path replaces his true aim with means, hence proceeding aimlessly.
2. When the person exaggerates the means or the problem at the expense of the goal. An example of the means is "knowledge" which is a way to develop oneself and to develop the universe. However, if the person on this path takes it as an objective for pride and boasting, his means would overshadow his developmental activities for this world and the Hereafter. As for the "problem" it consumes hours of a person's lifetime, which is the most important component of his capital. Time is abstract, its beginning and end known only by Almighty Allah, and the test rules do not allow for retakes to improve one's score. The two angels are with him all the time, preparing his sheets for the time of publication, when it is time to receive the test results.

As such, organizing a Muslim's thought energy through self-control, identifying priorities, distinguishing between the end and means, and self-direction (by determining the method to achieve the end), is the fastest way to achieve the end.

One of the righteous predecessors said, "A sensible person should not expect obedience from others if his own self is disobedient to him."

One of the qualities of a Muslim is self-harmony and accord. The mind issues a wise decision based on the Qur'an and the Sunnah, the heart accepts the decision issued by the mind, and the body parts execute the accepted decision. If the mind and heart operate in the same direction, applying the system set forth by Almighty Allah, the logical outcome is that the body parts become regulated as if they are soldiers.

The sound heart of a believer stimulates the mind to issue wise decisions that are compliant with the Qur'an and the Sunnah, and the

organs execute the desires of the sound heart, as the Prophet (peace be upon him) said, "*None of you is a true believer unless his desires match that with which I was sent.*"⁽¹⁾ Conversely, if someone turns his desires into a deity, those desires will take control of the decision-making center, which is the mind, thus leading to unwise decisions.

Sheikh `Abd Ar-Rahman Hasan Habnakah Al-Maydani suggests in his book, *The Islamic Manners*, that there are two logical parts of the mind: a mind of knowledge, and a mind of will. The knowledge mind's task is to make wise decisions and the will mind's task is to execute sound decisions.

Thus, the successful model is that which agrees with the traditional supplication, "O Allah, make us see the truth to be the truth and provide us with adherence to it, and make us see falsehood to be falsehood and provide us with avoidance of it. Do not let us become confused lest we go astray, and make us leaders for the pious." This means that both minds [that of will and that of knowledge] should work together. The other model represents people who have knowledge of the prohibited, yet continue to transgress.

The internal enemies of a person that affect the mind, heart, and organs are: the evil inspiring self, desire, and the devil. To resist one's internal enemies, one should adhere to the group, for the righteous group is a fortress of protection from the devil. The Prophet (peace be upon him) said, "*The Hand of Allah is with the group.*"⁽²⁾ He also said, "*Adhere to the group for the wolf only eats a lone sheep.*"⁽³⁾

1. An-Nawawi, *The Forty Hadiths*.

2. Narrated by At-Tirmidhi through Ibn `Umar.

3. Narrated by An-Nasa'i 838.

On the other hand, the external enemies of a person are:

1. The unpraiseworthy world. To cure oneself of it, one should only take of it what is praiseworthy and keep it in the hand, not in the heart.
2. Bad company. The cure of which is avoiding it, as Almighty Allah says, ﴿...and turn away from the foolish.﴾⁽¹⁾

One of the beautiful aspects of this religion is that it urges and teaches Muslims to use themselves to develop the universe with high quality, and how to develop themselves for the better using the law of spontaneous self correction, the instruments of which are: self reckoning, correction of one's intention, rejecting desire, seeking refuge with Allah from the devil, suppressing the wildness of oneself, assuming the good will of others, pardoning, pleading forgiveness, etc.

If defects originate externally in the course of co-existence with one's brother, as is known to happen, then there are many tools for external correction, among which are the following:

1. Mutual recommending of righteousness and patience.
2. Use of the psychological mirror. A Muslim is always his brother's mirror. `Umar ibn Al-Khattab (may Allah be pleased with him) said, "May Allah have mercy on those who guide me to my defects."⁽²⁾
3. Praying for others in their absence.
4. Giving presents.
5. Advice.
6. * Recommending good deeds and forbidding bad deeds.

1. Al-A`raf: 199.

2. Narrated by Al-Tirmidhi.

7. Reward and punishment.
8. Gentle desertion, as mentioned in the Words of Almighty Allah, *﴿...and keep away from them in a good way.﴾*
9. Isolation, as was practiced by the Prophet (peace be upon him) with the three men who did not join the army for the Battle of Tabuk. He did not imprison them, but left them at large among their community, while ordering the members of that community to isolate them until Almighty Allah granted them an accepted repentance. Almighty Allah says, *﴿And (He did forgive also) the three, till for them the earth, vast as it was, was straitened and their own selves were straitened to them, and they perceived that there is no fleeing from Allah, and no refuge, but with Him. Then, He forgave them that they might beg for His pardon. Verily, Allah is the One Who forgives and accepts repentance, Most Merciful.﴾*⁽¹⁾

When a believer is subjected to harm or injustice from another person, he should empathize with the offender, keeping in mind the divine blessing of being in the right. There is however a price to pay for that guidance, namely that one must guide others to the straight path. It is said that the only response to someone who disobeys Allah against your benefit is to obey Allah to his benefit. This is achieved through forgiveness. Because Almighty Allah forgives people who forgive others, such are valuable moments in which to gain the profit of forgiveness and benevolence.

Forgiveness is a process of diverting energy inward and converting it from loss to profit. If a person understands the concept which states that every vessel releases what is inside it, he would stay away from disappointment with the offender who has been unjust to

1. At-Tawbah: 118.

his very own self before being unjust to the victim of his offence. Therefore, we should feel nothing but pity for the offender who can only be described as broke or bankrupt.

As such, offence represents a golden opportunity for investment, through which one can enjoy the immediate benefit of being defended by Allah, ﴿*Truly, Allah defends those who believe ...*﴾⁽¹⁾ Conversely, a person who does no good and offends others is in total loss, ﴿*Whosoever does a good deed, it is for his ownself, and whosoever does evil, it is against (his ownself). Then to your Lord you will be made to return.*﴾⁽²⁾

A person who pardons others converts his negative self-energy into positive, in other words, from actually taking revenge to pardon, so that he can proceed with his pursuit of productivity and self-control. So how should pardon be defined? It is the inner power that cures diseases of the heart. It is also self-control to overlook the faults of others and win their hearts in order to become the master of the situation. It is said that a person who forgives has the supreme power. In fact, a person who forgives is an investor who converts trouble into gain. Among the positive aspects of pardoning is increased productivity and establishing the best possible atmosphere between members of the group.

The end result is that the stronger one's ability to pardon is, the stronger one's faith becomes, which in turn improves one's rank before Allah.

1. Al-Hajj: 38.

2. Al-Jathiyah: 15.

The difference between pardoning and self-degradation

Pardoning is to prefer to abandon revenge, though one is able. It is also a desire for benevolence and noble manners, as expressed in the Words of Almighty Allah, *And verily, whosoever shows patience and forgives, that would truly, be from the things recommended by Allah.* ﴿⁽¹⁾

We find this expressed in the words of Jesus (peace and blessings be upon him) to Allah, as is mentioned in the Holy Qur'an, *If You punish them, they are Your slaves, and if You forgive them, verily, You, only You, are the All-Mighty, the All-Wise.* ﴿⁽²⁾

On the other hand, self-degradation is servility, humiliation and disgrace to oneself; sacrificing oneself for the sake of this world or any of its cheap trivialities.

What is the difference between revenge and seeking victory?

Seeking victory is for the Sake of Allah and His rights; while revenge is for the sake of the evil inspiring self. Almighty Allah says, *And those who, when an oppressive wrong is done to them, take revenge.* ﴿⁽³⁾

What is the source of the power of pardon?

The source of that is self-control, which converts the negative to positive, by appointing a lawyer to defend the defendant (the person who offended you). This lawyer analyzes and studies at least seventy

1. Ash-Shura: 43.

2. Al-Ma'idah: 118.

3. Ash-Shura: 39.

excuses, hoping to find a legitimate excuse for the offence. If he fails to find one, he will turn around and say, "Your brother has presented you with seventy excuses, and you have rejected them all. The problem is in you, not in him!" For that, Imam Ash-Shafi'i said, "A person who rejects all attempts to reach accord is a devil."

It is not the function of the lawyer in your internal self-organization to defend you, because you are wandering in the kingdom of your evil-inspiring self. Rather, it is only fair to retain a lawyer to defend your brother who is the defendant before issuing the sensible decision to the benefit of justice in all human relations.

Following that, comes the power of benevolence; it develops through three positive emotional powers:

1. Feelings of pure revenge for one's own sake.
2. Feelings which are immersed in pity for the offender.
3. Feelings of responsible love for the Sake of Allah.

It was the opinion of Ibn Al-Jawzi (may Allah be merciful with him) that the reason for the setting of one person against another is one of the following:

1. Because of a misdeed from one's own self. Almighty Allah says, *And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much.* ﴿١﴾ This is also reflected in the traditional supplication, "And set not upon us, because of our sins, someone who fears You not and has no mercy for us."
2. Atonement of sins. Abu Hurayrah was reported to have said, "If Allah intends good for a person, then He expedites his punishment

1. Ash-Shura: 30.

in this world, but if He intends to harm him, he will reserve his sin to be punished on the Day of Resurrection."⁽¹⁾

3. To elevate one's degree. Almighty Allah says, *﴿And be patient; verily, Allah wastes not the reward of the good-doers.﴾*⁽²⁾
4. Testing his patience. Almighty Allah says, *﴿...and We have made some of you as a trial for others: Will you have patience? And your Lord is Ever All-Seer (of everything)﴾*⁽³⁾ The Prophet also said in this regard, *"Any anxiety, grief, or sorrow that a believer suffers, even the prick of a thorn, atones for some of his sins."*⁽⁴⁾

How should we handle faults?

In dealing with a fault, we should do the following:

1. Determine and intend to correct the fault.
2. Identify the cause of the fault.
3. Correct the cause of the fault.
4. Avoid recurrence of the fault.
5. Hold oneself responsible for the fault.

What then are the requirements of dealing with the fault? (Bearing in mind that a fault comes from a person who is envious, mistaken, ignorant, or sick at heart).

The requirements are:

1. A self-accountant to assess the situation through the statement of profits and losses.

1. Narrated by At-Tirmidhi and Al-Hakim in *Al-Mustadrak*.

2. Hud: 115.

3. Al-Furqan: 20.

4. Agreed upon *hadith*.

2. An attorney to defend the opponent and try to find excuses for him.
3. Pacifying the heart's internal atmosphere so that the mind has an opportunity to think soundly and make wise decisions.

What can a believer learn from faults?

1. That a fault is a difficulty that teaches him to avoid faults in future stages.
2. To direct one to self-defects, turning a blind eye to the defects of others.
3. To consider only the merits of the other person and not to focus on his defects.
4. To endeavor to muster the powers of good in oneself, and not to underestimate minor sins, as an accumulation of those can be fatal.

The optimal remedy

One should start by seeking excuses on behalf of others. When one makes a positive start, he is able to proceed along the straight path. Translated into practice, this can be done for example, by saying to the person with whom he disagrees, "Yes, I agree with your opinion, but..."

One characteristic of a person who follows this approach is that he subjects himself to the law that prohibits both overestimation as well as underestimation. This is achieved through a perfect balance of negative and positive charges. This person will also always prefer the language of reason and the language of Islam to head for the realm of positivity and achievement.

Every human possesses a vast domain of beauty, and a small domain of ugliness. An intelligent person deals with others through

the domain of beauty that they possess, so that he can see the beauty of the universe through the beauty of its inhabitants. As such, an investor's major concern will be to overlook the ugliness in others so that they overlook the ugliness in him. It should to be kept in mind that obstacles and snares along the path are inevitable, numerous, and diverse. However, by pleading help from Almighty Allah, then through self-control to restrain the negative powers, the positive component in oneself and steadiness on the straight path increases.

What are the instruments of direction in the internal organization of a human?

1. A mind nurtured with knowledge.
2. A heart nurtured with faith.
3. Organs nurtured with permissible food and drink.

Who are the most important role-players?

1. The leader; if one is not the leader of oneself, then he is a mindless follower.
2. An honest safe keeper for the capital of the organization; he must possess a sound conscience, and piety, for that is the security valve.
3. An internal auditor who presents the profit and loss statement before the decision is made.
4. A lawyer whose function is to defend the rights of others before judging them.

What are the stimulators of the self?

1. Internal stimulators: seeking reward, benevolence and fear.

2. External stimulators :

- Intangible, e.g. gentle words and respect.
- Tangible, e.g. presents and increased rewards.

Who are the enemies of the self?

1. Internal: the evil inspiring self, desire and the devil.
2. External: bad company and the unpraiseworthy world.

Investing in the domain of revenge for oneself is injustice that leads to:

1. An abnormal relationship with the other person.
2. The situation will turn against you.
3. The inner self will not be trained to suppress rage and forgive. Rather it will be transferred to a poor sense of revenge.
4. Bad companions will defeat the one who seeks revenge from inside and outside himself.
5. Heart ailments such as a bad will, grudges, and envy will increase.

What is the law of spontaneous correction?

1. Internal: Repentance, pleading for forgiveness, self-assessment and correction of one's intention.
2. External: Advice, recommending what is good, and forbidding what is bad.

What is sensory isolation?

It is isolation consequent to falling in the snare of other people's faults, the impression that the feeling of parity with the offender is the

cause of self-hindrance, in addition to the emerging desire to avenge the evil inspiring self.

What are the domains of investment?

1. Obligatory and profitable domains: acts of obedience that are required or favorable.
2. Allowable domains: where no profit or loss is involved.
3. Loss domains: sins.

Investing in the domain of pardon leads to:

A. Profitability in this world:

1. Guiding others; as was said, "Man is the slave of goodness," and "The person who does good gains power over he who does bad." It also allows one to win the hearts of others as pardoning others creates a positive account from which to buy the hearts of people, whether they love you or hate you, be they friends or foes. Winning the mind is a natural consequence of winning the heart.
2. Self-direction and avoiding revenge for one's own sake, in addition to resisting those forces that order the individual (the self, Satan, and desire).
3. Turning the situation to your favor by dealing with it in a manner that turns it from negative to positive.
4. Taking control of the psychological atmosphere between the forgiver and the offender, and establishing an environment that is suitable for a normal and long-term relation, as well as a more effective rapport.
5. Maintaining a positive credit of forgiveness for others, which may be needed by the forgiver one day, as everyone makes mistakes.

6. Inner peace and comfort within the realm of the self.
7. Building communication by restoring the damaged relationship to its previous state. Usually pardoning makes the relationship even stronger than it was before.
8. Seeking closeness to Allah by pardoning others as an act of worship as well as praying for them secretly, for the repair of the broken communication, which stems from mutual love and respect between one human and the other. By the Will of Allah, the communication will then become healthy and strong.
9. Giving a good example of forgiveness, and winning people's hearts for others. In this way pardoning becomes a radiant beacon that shines inward and outward and thus one benefits both himself and others.
10. Avoiding burning oneself as represented by avenging oneself.
11. Self-management through control of one's emotions, and utilizing them to support the mind and its sound decisions.
12. Expanded yield and production at all levels:
 - a) self
 - b) others
 - c) the situation
13. A promise from the Prophet (peace be upon him) that anyone who pardons will be granted greater esteem from Allah.

B. Profitability in the Hereafter:

Rewards are of the same nature as the deed, which in this case is pardoning and elevation from Almighty Allah, and Paradise as wide as the heavens and the earth.

Islam and Positive Thinking

Islam is the system of eliminating negativity and releasing positivity. The strength of Islam stimulates latent human energies in a harmonious manner to spread good at all times and in all places, using the mind, heart, and organs.

Positive Islamic concepts are represented in these two *hadiths*, "*I am as My Slave expects of Me.*"⁽¹⁾ And, "*Expect good optimistically, and you will find it.*"⁽²⁾

One of the greatest characteristics of this religion of truth is that it addresses the human nature, which instinctively is attracted to profitability in every instant of life in this world. A person feels happy when he wins a good relationship with everyone around him.

Conversely, negative thinking consumes human energy and prevents human progress along the path. A Muslim differs from others in that he possesses the light that guides him along his path towards salvation in this world and the Hereafter, in his mind as well as in his heart. One of the bounties Allah bestowed upon Muslims is that this profitability is retrogressive and applies to the store of accumulated misdeeds, turning them into good ones. This stimulates the mind to make a transgressor rush towards repentance and good deeds, as

1. Al-Bukhari, *Sahih*.

2. Al-Bukhari, *Sahih*.

Almighty Allah says, *Except those who repent and believe (in Islam) and do righteous deeds; for those, Allah will change their sins into good deeds, and Allah is Oft-Forgiving, Most Merciful.* ﴿١﴾⁽¹⁾ This righteous religion also keeps us away from horizontal rivalry between people through greed, rancor, envy, arrogance, and conceit. Pardoning is a self-power that enables a person who applies it to be the leader of his own self, because he possesses the power of self-conversion from revenge to pardon. He is also able to lead others, turning the direction and magnitude of emotions from hate to love. For example, if a scholar does not demonstrate good mannerisms, especially pardon, in spite of his ability to do so, and does not keep away from the Satanic weakness of revenge, then he will not have achieved the benefit of his knowledge. Pardoning is the means to bypass negativity to reach positivity and productivity.

1. Al-Furqan. 70.

The Secret of Words and Names

Between Religion and Alternative Medicine

Islam requires all Muslims to speak only good words, due to the positive effect that they have on the receiver. Kind words bring people closer to each other, soften rocks, extinguish the fire of enmity and conflict, and spread love between people. We find in the words of our Lord, the ultimate assistance in speaking good and kind words. The Prophet (peace be upon him) drew an analogy between a believer and a palm tree, all of which is useful. This illustrates a believer as being useful in his entirety, regardless of his various moods and states. The forms of benefit may differ however, as their effects. Perhaps this is not far from the meaning of the verses, *See you not how Allah sets forth a parable? A goodly word as a goodly tree, whose root is firmly fixed, and its branches (reach) to the sky. Giving its fruit at all times, by the leave of its Lord, and Allah sets forth parables for mankind in order that they may remember. And the parable of an evil word is that of an evil tree uprooted from the surface of earth, having no stability.* ﴿١﴾

Whenever Jesus (peace be upon him) passed by a pig he would say to it, "Pass in peace." He was asked, "How can you say, 'Pass in peace' to a pig?" He replied, "I do so in order that my tongue does not

1. Ibrahim: 24-26.

become accustomed to what is bad." Once, when they saw the carcass of a dead animal, they said, "Its stench is putrid." Jesus responded, "But its teeth are white." From this we notice that Jesus (peace be upon him) only chose to see things from a positive outlook.

As previously mentioned, words have an energy that affects the human bio-energy field and are stored in the subconscious mind. Even the ant that wanted to warn the other ants of a threatening danger uttered only good words, *¶ Till, when they came to the valley of the ants, one of the ants said, 'O ants! Enter your dwellings lest Sulayman (Solomon) and his hosts should crush you while they perceive not.'* [¶](1) The ant's choice of words, "While they perceive not" rather than "For they are unjust" for example, clearly demonstrates that the ant thought of an excuse on behalf of Sulayman. Thus, from the ant in this situation, we learn how to seek excuses on behalf of others to resolve situations.

Almighty Allah has honored and guided us with the proper religion of Islam, which forbids us to call each other insulting names, and urges us to exchange the most favorable names and words between us, so that love and amiability spread between all Muslims. Almighty Allah says, *¶ O you who believe! Let not one group scoff at another group, for it may be that the latter are better than the former. Nor let (some) women scoff at other women, it may be that the latter are better than the former. Nor defame one another, nor insult one another by nicknames. How bad it is to insult one's brother after having Faith. And whosoever does not repent, then such are indeed wrongdoers.* [¶](2)

1. An-Naml: 18.

2. Al-Hujurat: 11.

Hence, Almighty Allah forbids scorning, despising, or debasing people. It is also mentioned in both *Sahihs* of Bukhari and Muslim that the Prophet (peace be upon him) said, "*Pride is disdainning the truth (out of self-conceit) and contempt for people.*"⁽¹⁾ This means that treating people with contempt is prohibited, because this person who is held in contempt may very well enjoy a better standing and more love from Allah than the contemptuous person.

Likewise, a person's name represents a special significance to him, as it accompanies him from the time of his birth, or perhaps even before, on to his death and beyond. A name has either a negative or a positive effect on the character of its owner, and even on his relations with members of his society to a far extent. For that reason, the Prophet (peace be upon him) encouraged us to select the best of names, by saying, "*You will be called on the Day of Resurrection by the names of your fathers, so select good names for yourselves.*"⁽²⁾

If someone has a bad name, he might be ashamed of his name and his name might also encourage him to do something that corresponds with it, and leave opposite traits. The Prophet (peace be upon him) used to feel optimistic upon reading pleasant names in correspondence sent to him. He also changed the names of a number of people who had unpleasant names. For example, he changed names meaning "disobedient" into "beautiful" for a woman, and "Abdullah" for a man. Once he also passed by two mountains and asked about their names. When he learned that they were called "*Fadih*" (disgraceful) and "*Fakhr*" (pride), he changed his course and did not pass by them.

Thus, the selection of names of boys and girls has a great significance, and in choosing a name, fathers and mothers may cause

1. Narrated by Muslim; No. 91.

2. Narrated by Ahmad and Abu Dawud.

their children either happiness or misery. This becomes particularly true as the child grows up and starts to recognize the meaning of his name and to interact with the society. On the other hand, random selection of names without realizing their meanings and indications has a major impact on the person's psychology. Naturally, all of this is because names are in essence words that bear certain meanings.

As such, Almighty Allah guided us to be careful about naming due to the important impact of a name on people's perception. To emphasize the significance of our spoken words, the Prophet (peace be upon him) was quoted by Abu Hurayrah to have said, *"A slave (of Allah) may utter a word which pleases Allah without giving it much importance, and because of that Allah will raise him to degrees (of reward): a slave of (Allah) may utter a word (carelessly) which displeases Allah without thinking of its gravity and because of that he will be thrown into the Hellfire."*⁽¹⁾

The effect of words and positive thinking on humans

Every word has an invisible effect on human health, because it is energy that affects thought and is registered in the subconscious mind. Are words not a reason for entering to Paradise and salvation from Hell? The Prophet (peace be upon him) said, *"And for what are people thrown on their faces (in the Hell-fire) other than the harvest of their tongues?"*⁽²⁾ The Prophet (peace be upon him) also advised us to pray to Allah with the certainty that our prayers will be answered. This was particularly emphasized by 'Umar, who said, "It is not the answering of the prayer that concerns me, but it is the prayer itself that concerns me." This is because certitude of the answer takes place at the mental

1. Narrated by Al-Bukhari: 6478.

2. Narrated by At-Tirmidhi.

level, and increases the power of prayers at the energy level so that the fruit appears in the answered prayer.

Some people have even used this as therapy, imagining for example, that a tumor in the body is reducing in size until it actually shrinks. In another example, a person can lose weight by repeating the words, "I want to get rid of weight" but not, "I want to lose weight" because a person who loses something looks for it to get it back.

This also applies to smiling, even if feigned, as it develops a feeling of happiness, because happiness is a mental behavior and habit. Hence, we find some sick people who try to think positively despite their negative conditions. With repetition and determination, negative thinking disappears and is replaced with positive thinking in appearance and essence. If you think your life is hard, it becomes more and more difficult.⁽¹⁾

For this reason, we must learn the art of formulating speech and sowing amiability and love in the hearts of people around us. These concepts are purely Islamic though they have been expressed by non-Muslims. Thought is like a message issued by the conscious mind and stored in the subconscious mind. If the message is positive, it deletes negative thoughts and vice-versa. As such, optimistic and positive programming solves many problems, resolves internal conflicts in the body, equalizes suppressed emotions, frees the body from addictions, aids in decision-making, and improves relations with others. On the other hand, negative thinking even affects pregnant women and their fetuses, for it has been proven that a mother's negative thinking is transmitted to the fetus and causes the child psychological disorders.

1. Dr. David Petters and Anne Woodham, *Integrated Medicine*, Dorling and Kindersley- 2000.

Dr. Erika emphasized the importance of "Positive Affirmation" (the utterance of positive words and repeating them several times until they are stored in the subconscious mind in hope that they will materialize). Most of the time, people repeat words they do not like and do not wish to become true. This usually results in many undesirable situations. Thus, "affirmation" can function in two ways: constructive and destructive. It is also important to understand that the repetition of positive words becomes ineffective if followed by negative thinking. This highlights the importance of maintaining a commitment to positive thinking. Words form a mental image, and though it might not be very clear, repeating those words causes the images to be stored like a program in the subconscious mind, leading the person to believe in them. Accordingly, they affect thoughts, behavior, and reactions. This demonstrates that certain thoughts emitted by a person, affect everyone around him, as well as the events relevant to such thoughts.

Self-preparation is recommended before affirmation. This involves concentrating, leaving psychological and mental pressures, and feeling the meaning of every word; the stronger the belief in the words, the faster and stronger are the results. It is also recommended to perform this mental exercise while walking in a green area for example, and not to do so while driving or crossing the street. The verb should be stated in the present tense, not the future or past. If the terms are difficult to believe in, we should select different words to charge each word with power and energy. An example of negative words is, "I want to reduce my weight because I am fat." What we should repeat in such a situation is something positive like, "I have an athletic body and an ideal weight". We also should not say, "I am tired," but rather, "I am in the best of health." Other such positive phrases might be, "I

have a successful marital life", "I am successful in everything I do", "I am surrounded with love and compassion", or "My mind is clear".

Self-inspiration can also be used to change a human quality by deeply visualizing the quality we want to change in ourselves as if daydreaming, setting it as a target before our eyes until that image materializes into reality. We find this clearly demonstrated in the teachings of the Prophet (peace be upon him) "*Forbearance is achieved by practicing it.*"⁽¹⁾ If we have a child who is selfish for example, to rid him of this unfavorable quality the mother should bring him enough food for several children and train him to distribute the food. Within a month, we will find that the child acquires a love for others and that generosity has become part of his nature.

It is important to be careful not to speak negative words, due to the effect that they have on the person we want to improve. For example, if a mother says to her son, "You are a failure" he will only become more of a failure, because the words are stored in the subconscious mind and become more intense with repetition. We have to watch every word, and focus on our children's merits when we want them to improve. In other words, a mother should give her son advice that encourages him to progress. If she finds some carelessness in his studying, she should guide him to what is correct by highlighting his merits first, in preparation for the subsequent advice. The same applies to wives with their husbands. A wife should keep the merits of her husband's behavior in sight at all times, and ignore his flaws. Jabir was reported to have said, "I witnessed prayers with the Prophet on the day of `Eid. He started the prayers without the call to prayer, or the call to the commencement of the prayer. Then he stood, leaning on Bilal, and admonished us to fear Allah, urged obedience to Him, and advised and

1. Narrated by As-Suyuti.

reminded the people. Then he went towards the women, advising and reminding them. He said, *'Give alms, for most of you are fuel for Hell.'* A woman with brown cheeks rose among the women and asked, *'Why O Messenger of Allah?'* He said, *'Because you curse too much and are ungrateful to your husbands.'* So the women proceeded to give their jewelry in charity, throwing their earrings and rings in the garment Bilal was wearing."⁽¹⁾

Husbands must also keep in mind that their wives will never be perfect. The Prophet (peace be upon him) said, *"No believing man should abhor a believing woman. If he becomes dissatisfied with one of her qualities, then he will be satisfied with another."*⁽²⁾

One of the most magnificent examples of commitment to positive thinking and acceptance of the fate destined by Allah is found in the story of the death of the son of Umm Sulaym and Abu Talhah. The child died while his father was absent. Upon his return, Umm Sulaym prepared and adorned herself for her husband then asked him, "If Allah deposited something with you in trust, would you return it or not?" He said, "I would return it." So she said, "Likewise, plead reward from Allah for your son, as he has died." Allah blessed that night of theirs and granted them righteous offspring."⁽³⁾

Some physicians in the West developed the opinion that illness is a matter that leads to correction, rather than being something harsh. It is a procedure taken by the spirit to point out our flaws so that we may correct them. In fact, healing comes from inside and the body treats itself through the symptoms that affect it. For that reason, it is important to realize that there is a positive side to every illness. Illness

1. Narrated by Muslim: 885.

2. Narrated by Muslim: 1469.

3. Narrated by Al-Bukhari.

tells us about the weakness of our resistance and imbalance. Through the process of healing we learn lessons, for it is a pause with oneself so that the body can restore its balance completely and identify its weak points.

One method of therapy the patient can administer himself is "creative visualization" as mentioned by Patricia Mischall. Commenting on that, she said that the body does not heal until it understands the laws of the mind and the soul. This is particularly true with regard to the subconscious mind because all old and false mental images can be updated with images from reality. As such, a person's life may change altogether when he realizes the latent power in the subconscious mind.⁽¹⁾

Using one's will, one can direct his imagination towards an objective path. Belief in the possibility of healing plays a vital role here. Some people have even pictured white blood cells attacking the germs that were causing a particular disease to devour them. This is used in addition to avoiding stress and trying to relax, because positive visualization plays an important role in eliminating pain. The best time to practice visualization is before going to sleep by imagining for example that the location of the illness has a certain shape or the form of a gray cloud moving out of your body. Repeating this with faith causes us to expect to heal. Your perception makes your reality.

1. Patricia Muschall 2000, *Positive Living Center, Creative Visualization, Power of the Subconscious Mind*.

Positive Thinking and Feelings and Their Effect on Cell Memory

Scientists did not stop at that, but have even gone to the extent of talking to every muscle, organ and cell in the body and giving them instructions. This is a science called "kinesiology"⁽¹⁾. One might talk to the body cells and muscles saying something like "Go back to your balance and efficient functioning" whether it be with regard to the defensive functions of the immune system, the secretion of a certain hormone, the elimination of toxicants. As such, modern medicine has proved that the mind does not only reside in the brain, but rather in every cell, muscle, tissue, or organ. This notion is known as the body mind.⁽²⁾

The brain is not the only storage location for memory. Modern science has proven that all the cells of the body also have a memory that has come to be called "memory of the cell". Consequently, any disorder at the mental, psychological, or physical level is stored in the cell. It has been found that cells are affected by stress and psychological changes, which affect their efficiency. If the cell memory is negative and is not eliminated, illness results.

1. Dr. Kain Yuen, *Instant Healing*, 1998.

2. Dr. John Thie, D.C., *Touch for Health*, Dr. Worse Publication 1969, www.cellularmemory.net.

Our cellular memory is a complete file of our human bio-computer. Each of us has his own database. Everything that has happened in the past is recorded in the cells of the conscious and subconscious patterns.

This confirms the Words of Almighty Allah, *﴿Till, when they reach it (Hell-fire), their hearing and their eyes, and their skins will testify against them as to what they used to do. And they will say to their skins, 'Why do you testify against us?' They will say, 'Allah has caused us to speak - He causes all things to speak: and He created you the first time, and to Him, you are made to return.﴾*⁽¹⁾

One aspect of the Mercy of Allah is that He causes the recording angels, the organs of the person, and the ground on which he sinned, to forget the sins from which he repents.

Measurement of cellular memory: muscle testing

In the science of kinesiology, the reaction of a muscle is a signal for Cellular Memory Release (CMR). As we all know, every cell in the body sends information to the brain and receives information from it as well. Thus, it is the "Body Mind System" which makes the body an integral unit. This information is nothing but energy, and it has been proven that the most significant effect on the "Body Mind System" comes from negative feelings, which separate the mind and body destroying all links between them. This leads to the appearance of illnesses such as lack of concentration, fatigue, and physiological disorders at the cellular level.⁽²⁾

Dale Carnegie narrates the story of a young man who was fatigued with illness. He left his country seeking better health through

1. Fussilat: 20-21.

2. Karen McPhee and Luis Diaz offer How Presence Transforms Pain into Joy, November 9-10

sightseeing and visits to remote countries. His father knew about the nature of his illness, and that his poor health was a result of his bad mood and obsessions. He wrote him a letter saying, "My boy, although you are 1500 miles away from home, you feel no difference between your condition there and when you were here, right? Of course! This is because you took with you, over that vast distance, the only thing that is causing your suffering, namely yourself. A person is exactly what he thinks. When you realize that son, come back to your home and family, because you will then be healed."

When the son received this letter, he started to think sensibly about his life. He found that he wanted to change the entire world and everything in it, while all he desperately needed to change was his thoughts and mind. A person's happiness springs from within himself. That is why self-correction is the cornerstone of the prevalence of good in this life. Almighty Allah says, *﴿For him (each person) there are angels in succession, before and behind him. They guard him by the Command of Allah. Verily, Allah will not change the (good) condition of a people as long as they do not change their state (of goodness) themselves. But when Allah wills a people's punishment, there can be no turning back of it, and they will find besides Him, no protector.﴾*⁽¹⁾

Asma' bint Abu Bakr said, "My happiness lies in my faith, and my faith is in my heart, which no one can control but Allah."

The Prophetic Nurturing Methodology and Wisdom in Dealing with Matters

The Prophet (peace be upon him) was the teacher of all humanity. He used to deal with matters with patience and wisdom. One of the situations illustrating this happened when he was with `A'ishah (may Allah be pleased with her) at home, and one of his other wives sent food in a dish with her servant. `A'ishah struck the dish with her hand and broke it. The Prophet (peace be upon him) quickly put the dish back together and placed the food in it. He kept the servant and the dish until they finished eating, then the Prophet gave the servant another unbroken dish and kept the broken one. Then, he taught her this supplication, *"Lord of Muhammad, forgive my sin, rid me of the anger in my heart, and spare me from misleading inflictions as long as I live."*⁽¹⁾ Such was the wisdom of the perfect example, the Messenger of Allah (peace be upon him), in dealing with matters, avoiding disagreement, jealousy and rifts between his wives and softening their hearts towards each other.

It is also narrated that Abu Mas`ud Al-Ansari was lashing a boy he owned with a whip and his beating was severe. He was totally overcome by anger, barely lifting his arm from one lashing then striking the next. The boy was crying for help, but no one would help

1. Narrated by Al-Bukhari.

him. While doing so repetitively, a voice called out from behind saying, "*Be informed Abu Mas'ud.*" Abu Mas'ud could hear the voice, but was unable to recognize the voice of the speaker, as rage had blocked all access to his hearing and recognition. However, the voice kept coming closer and louder, saying, "*Be informed Abu Mas'ud.*" Abu Mas'ud turned around when the voice became very near, and was immediately taken by fear and reverence. The whip fell out of his hand, and his head dropped in humility, for the voice was that of the Prophet (peace be upon him). He was saying, "*Be informed, Abu Mas'ud, that the Power of Allah over you is more than your power upon that boy.*" Abu Mas'ud felt ashamed and wanted to atone for his sin. He said, "O Messenger of Allah, he is free for the Sake of Almighty Allah." The Prophet (peace be upon him) then said, "*Had you not done so, you would have suffered a stroke of Hell.*"⁽¹⁾ Hence, reward is of the same type as its deed. When you forgive the offence of a person who has offended you, Allah forgives you as well. Abu Mas'ud said, "So I never beat any of my slaves after that." In this way, the Prophet (peace be upon him) used his reminding of the Power of Allah over humans as a means to reproach and face the offender so that he might stop his offence. Above all, this was done in a combination of leniency and resolve.

Another example of his approach in such situations is found in the incident where a Bedouin urinated inside the mosque. It is reported that Anas ibn Malik (may Allah be pleased with him) said, "We were in the mosque when a Bedouin started to urinate inside the mosque. The Companions of the Prophet exclaimed, "Stop, stop!" But the Prophet said, "*Do not disturb him. Leave him.*" So they left him until he finished urinating. The Prophet then called him and said, "*These*

1. Narrated by At-Tirmidhi 1948.

mosques are not suitable for urination and filth, rather, they are only for the Remembrance of Allah, prayers and reciting Qur'an." Then he ordered one of the men to bring water and sprinkle it on the urine on the ground. We see how the Companions reacted in anger, enthusiasm and haste to go to the Bedouin to prevent him, as they were very keen on keeping the mosque clear of impurity and filth. However, the view of the Prophet (peace be upon him) was that if the man was stopped during his urination, he might be harmed. Alternatively, he could be scared and move, hence spreading the filth even more. As such, there were two potential negative consequences. The benefit required, however, that we avoid the greater of the two by enduring the least, and that is exactly what the Prophet (peace be upon him) did when he quickly forbade the men from their intended action and left the Bedouin to finish urinating without reproaching him. Then, he talked to the Bedouin gently, *"What made you urinate in our mosque?"* He replied, *"By He, Who sent you with the truth, I thought it nothing but a place like any other place, so I urinated in it."*⁽¹⁾

The Prophet (peace be upon him) also used intimation, as was narrated for example by An-Nasa'i in his *Sunan* that the Prophet (peace be upon him) once read the chapter of Ar-Rum in the morning prayers and confused part of his recitation. When he finished the prayer, he said, *"Why do some people pray with us without washing properly? This causes confusion in our recitation of the Qur'an."*⁽²⁾ Intimation is a skillful style that the Prophet (peace be upon him) used. He did not return wrong for wrong, neither did he scandalize, reprimand, or scold. Rather, he kept it concealed so that the offender is not lured by the devil into seeking revenge for his embarrassment.

1. Part of At-Tabarani's narration in *Al-Kabeer*: 11552.

2. An-Nasa'i, *Sunan*.

As for our duty towards offenders, we find an excellent example reported by Abu Hurayrah who said, "A drunk man was brought to the Prophet (peace be upon him), who ordered him to be beaten. Some of them beat him with their hands, some with their sandals, and some with their garments. The Prophet (peace be upon him) said, *'Do not assist the devil against your brother.'*"⁽¹⁾

One situation that illustrates the patience and clemency of the Prophet (peace be upon him) is what he did with Hatib (may Allah be pleased with him) when he knew that Hatib sent to the disbelievers of Quraysh telling them of the Muslims' intention to head for Makkah and conquer it. He was brought forth to the Prophet, who said, *"What made you do what you did, Hatib?"* He said, "I would never be anything but a believer in Allah and His Messenger, and I have not changed or replaced [my belief]. I wanted to have something with those people by which Allah would protect my folks and possessions. Every one of your Companions there has someone whom Allah may use to protect his folks and possessions." The Prophet (peace be upon him) said, *"He said the truth, so only say what is good to him."* `Umar ibn Al-Khattab said, "He has betrayed Allah and His Messenger, and the believers, so let me cut his head off." The Prophet (peace be upon him) responded, *"Umar, how can you tell? It may be that Allah has looked upon the people of Badr and said to them, 'Do as you wish, for Paradise is due to you.'"* `Umar's eyes were filled with tears and he said, "Allah and His Messenger know best."⁽²⁾

This story reflects many sublime qualities. We see the Prophet (peace be upon him) while reprimanding and admonishing Hatib, asking him about the reason that made him do such a thing. We also notice the patience and clemency of the Prophet (peace be upon him),

1. Narrated by Al-Bukhari: 6781.

2. Narrated by Al-Bukhari: 6759.

and his appreciation of the critical circumstances that Hatib faced, all the while keeping in consideration Hatib's great deeds in Badr.

Another approach in social relations is "tact", in the sense of treating people gently to take them by the hand towards righteousness. It was once said, "We used to smile in the faces of some people while our hearts were cursing them for the sins they commit." We have evidence that such an approach is permissible for it is reported that the Prophet (peace be upon him) was asked for permission to enter by a Bedouin hypocrite. The Prophet (peace be upon him) said, *"Make room for the worst of company."* When he entered, the Prophet (peace be upon him) made room for him and talked to him gently. When he left, `A'ishah (may Allah be pleased with her) said, "O Messenger of Allah, you said what you did, however when he entered, you spoke to him gently." He answered her saying, *"O `A'ishah, a person of the worst standard before Allah is one whom people avoid in fear of his obscenity or for protection from his evil."*⁽¹⁾

There is also the "protective approach", where a believer can say what is not in his heart to spare himself. When `Ammar ibn Yasir (may Allah be pleased with him) was coerced to curse the Prophet (peace be upon him), he had to speak the words of disbelief to spare him his life. With all sorrow, he related the story to the Prophet (peace be upon him), who said to him, *"How do you find your heart?"* `Ammar said, "Reassured with belief." So the Prophet said to him, *"If they do the same again, do the same again yourself."* The noble verse in this regard was then revealed, *﴿Whoever disbelieved in Allah after his belief, except him who is forced thereto and whose heart is at rest with Faith; but such as open their breasts to disbelief, on them is wrath from Allah, and theirs will be a great torment.﴾*⁽²⁾

1. Narrated by Al-Bukhari: 5594.

2. An-Nahl: 106.

Also, one of the attitudes of the Prophet in education and upbringing was avoiding judging others. Almighty Allah has granted us the blessing of Islam and belief, so how can we judge others while we play absolutely no role in the blessings that were given to us? Almighty Allah says, *﴿O you who believe! When you go (to fight) in the Cause of Allah, verify (the truth) and say not to anyone who greets you: 'You are not a believer,' seeking the perishable goods of the worldly life. There are much more profits and booties with Allah. Even as he is now, so were you yourselves before Allah conferred on you His Favors, therefore, be cautious in discrimination. Allah is Ever Well-Aware of what you do.﴾*⁽¹⁾

The Prophet (peace be upon him) also said, *"One of you might do the deeds of the people of Paradise until he is only at an arm's length from it, then he does the deeds of he people of Hell and enters it."*⁽²⁾ We understand from this that the destination is unknown, and that the final deeds are what matter the most. This is why repentance was made, so that a person can correct his deeds. Almighty Allah says, *﴿Except those who repent and believe (in Islam) and do righteous deeds; for those, Allah will change their sins into good deeds, and Allah is Oft-Forgiving, Most Merciful.﴾*⁽³⁾ This on the condition that regret and repentance take place before it is too late, otherwise there will be ultimate regret. For example, it is reported that Ibn 'Abbas (may Allah be pleased with him) said, *"The Prophet (peace be upon him) sent a force in which Al-Miqdad ibn Al-Aswad was present. When they arrived, they found that the people had dispersed, leaving only one man who was very wealthy. This man said, 'I testify that there is no god but Allah.'" Al-Miqdad struck and killed him. One of*

1. An-Nisa': 94.

2. Narrated by Muslim.

3. Al-Furqan: 70.

the Companions said, "Have you killed a man who testified that there is no god but Allah? By Allah, I will report this to the Prophet (peace be upon him)." When they returned to the Prophet (peace be upon him), they said, "O Messenger of Allah, a man testified that there is no god but Allah, and Al-Miqdad killed him." He said, "*Call Al-Miqdad for me.*" Then, he (peace be upon him) asked him, "*Have you killed a man who said that there is no god but Allah? What will you do with La Ilaha Illa Allah (there is no god but Allah) tomorrow?*" So Almighty Allah revealed, ﴿O you who believe! When you go (to fight) in the Cause of Allah, verify (the truth) and say not to anyone who greets you: 'You are not a believer,' seeking the perishable goods of the worldly life. There are much more profits and booties with Allah. Even as he is now, so were you yourselves before Allah conferred on you His Favors, therefore, be cautions in discrimination. Allah is Ever Well-Aware of what you do.﴾⁽¹⁾

The Prophet then said to Al-Miqdad, "*This was a man who was hiding his faith while he was among disbelieving people. When he disclosed his faith, you killed him, but you too were hiding your faith in Makkah before.*"⁽²⁾

There is also the story of Suhayl ibn `Amr who remained a disbeliever with extreme hostility towards the Prophet (peace be upon him), and used to lead people away from Islam. He even tortured his own son `Abdullah for embracing Islam. He remained as such, insisting on his disbelief until the time of the Battle of Hunayn in the eighth year A.H., i.e. before the death of the Prophet (peace be upon him). He then embraced Islam and fasted much. He also always prayed late at night, learnt the Holy Qur'an and was the dearest of

1. An-Nisa': 94.

2. Al-Haythami, *Majma' Az-Zawa'id*.

people to the Prophet (peace be upon him). Praised is Allah who turns hearts and guides whomever He wants, even at the end of his life.

The Prophet talked about Uways Al-Qirni without seeing him. He said, *"He is one of the people of Yemen, from the town of Qirn and the tribe of Murad. His father died and he lives with his mother to whom he is extremely reverent. He caught leprosy and prayed to Allah, Who cured him. He still has a trace of the disease as large as a dirham on his arm. He is the master of the successors."* Then, the Prophet said to `Umar ibn Al-Khattab, *"If you can ask him to plead forgiveness for you, do so."* When `Umar became the Commander of the Believers, he kept on asking pilgrims coming to Makkah during the season of pilgrimage, *"Is Uways Al-Qirni with you?"* When they would respond negatively he would ask them, *"How did you leave him?"* And they would say without knowing his great status, *"We left him with few possessions and wearing shabby clothes."* So he would say to them, *"Woe to you, the Messenger of Allah (peace be upon him), spoke of him. If you can ask him to plead forgiveness for you, do so."* Every year, `Umar would wait for Uways until one year he did come with the pilgrims of Yemen. `Umar met him and wanted to make sure of his identity so he asked him, *"What is your name?"* He answered, *"Uways"*. Then, he asked him, *"From which town of Yemen do you come?"* He answered, *"From Qirn."* Then he asked him, *"From which tribe are you?"* He said, *"From Murad."* He said, *"How is your father?"* He said, *"My father is dead and my mother lives with me."* He said, *"How are things between you?"* Uways replied, *"I hope to be reverent to her."* He then asked, *"Have you ever had any diseases?"* He said, *"Yes, I caught leprosy, but I prayed to Allah and He cured me."* He said, *"Are there any traces of it left?"* He said, *"Yes, on my arm, I see it as big as a dirham."* He showed the mark to `Umar who embraced him as soon as he saw it and said, *"You are the one about whom the*

Prophet (peace be upon him) spoke, so plead forgiveness for me." He responded in disbelief, "Shall I plead forgiveness for you, O Commander of the Believers?" He said, "Yes", and kept asking him until he pleaded forgiveness for him. Then, `Umar asked Uways about his destination after the season of pilgrimage. He replied, I am going to the Murad people of Yemen in Iraq", He said, "Shall I write to the governor of Iraq about you?" He said, "I take you by oath, that you will not do so, O Commander of the Believers, let me travel in the masses unnoticed."⁽¹⁾

A man once passed by the Prophet (peace be upon him) who said to someone sitting with him, *"What is your opinion of this man?"* The seated man said, "He is a noble dignitary, and by Allah, he is worthy of marriage if he proposes, and of intercession if he intercedes." The Prophet (peace be upon him) said nothing. After a while, another man passed by and the Prophet (peace be upon him) asked, *"What is your opinion of this man?"* He said, "O Messenger of Allah, he is one of the poor Muslims, who deserves to be refused if he proposes marriage or intercedes." So, the Prophet (peace be upon him) said, *"This (poor man) is better than a world full of that [the first man]."*⁽²⁾ Here, the Prophet (peace be upon him) guides to the optimum model of judging people in a proper manner, regardless of appearance. It is essence and ethics that matter. Wealth and poverty do not represent factors in the evaluation of others.

Similarly, we narrate the story of a fisherman who used to spend one third of his earnings for the Sake of Allah, one-third for his children, and one-third for fishing requirements. One day, a man traveling to another country where an acquaintance of the fisherman

1. Narrated by Muslim.

2. Narrated by Al-Bukhari.

lived came to him. The fisherman said to him, "Go to him and ask him to remember me in his prayers." So when he looked for this acquaintance, he found him living in a palace. He went to him and said, "The fisherman sends you his greetings of peace and asks you to remember him in your prayers." The man said, "Go to him and ask him, 'When will the world leave your heart?'" The man returned to the fisherman feeling extremely embarrassed and wondering who might say something of the sort. When the fisherman insisted on knowing what he said, he answered, "He asks you, 'How long will you keep the world in your heart?'" The fisherman wept and said, "My friend is right. Allah gave him the world and made it in his hand, and took it from me, but my heart remains longing for it."

This is all related to humans. Similarly we find wonders in the world of animals, where an animal can make judgments then regret them. Almighty Allah told us about the hoopoe who judged that the queen of Sheba would not become a believer. The hoopoe said, *﴿I found her and her people worshipping the sun instead of Allah and Shaitan has made their deeds fair-seeming to them, and has barred them from (Allah's) Way: so they have no guidance.﴾*⁽¹⁾

The Prophet Jonah (peace be upon him) called his people to the religion but left them hastily when he found them unresponsive, judging that they would never believe. He then took the initiative on his own and went to the shore, where he embarked on a ship. While sailing, the sea became rough and the ship started to rock. It was the habit then, whenever this happened to reduce the number of passengers by drawing lots so that the sea would calm down when they threw one of them into it. Indeed the sea did not become calm until Jonah was selected in the lot and threw himself after the third

1. An-Naml: 24.

draw into the water. So the whale swallowed him and he was regretful for leaving his people without permission from Allah.

Conversely, Noah (peace be upon him) remained among his people, calling them to the religion for 950 years. Almighty Allah says, *And indeed We sent Noah to his people, and he stayed among them a thousand years less fifty years ...* ﴿⁽¹⁾ He did not rush the belief of his people and used every way to call them to Almighty Allah. He even did not rush into considering them disbelievers until Allah informed him that none of his people would believe other than those who had already believed. So, Noah prepared the ark before the destruction of the flood began and the believers were spared with him while the disbelievers were struck by the flood.

Almighty Allah commanded us not to degrade people who are less than us and not to make fun of them. Almighty Allah says, *O you who believe! Let not a group scoff at another group, it may be that the latter are better than the former. Nor let (some) women scoff at other women, it may be that the latter are better than the former. Nor defame one another, nor insult one another by nicknames. How bad it is to insult one's brother after having Faith. And whosoever does not repent, then such are indeed wrongdoers.* ﴿⁽²⁾

Almighty Allah also says, *Is it they who would portion out the Mercy of your Lord? It is We Who portion out between them their livelihood in this world, and We raised some of them above others in ranks, so that some may employ others in their work. But the Mercy (Paradise) of your Lord is better than (the wealth of this world) which they amass.* ﴿⁽³⁾

1. Al-'Ankabut: 14.

2. Al-Hujurat: 11.

3. Az-Zukhruf: 32.

`Ali ibn Abi Talib said, "The value of every person lies in what he does best. The value of a scholar is his knowledge, and the value of a worshipper is his good deeds."

Islam urges its followers not to make fast judgments between two litigants. `Ali ibn Abi Talib was reported to have quoted the Prophet (peace be upon him) as saying, *"If two men appoint you as a judge between them, do not judge in favor of one until you hear from the other, so that you know what judgment you should make."*⁽¹⁾

Abu Maryam Al-Azdi (may Allah be pleased with him) was reported to have quoted the Prophet (peace be upon him) as saying, *"If Allah assigns some affairs of Muslims to someone and he stays away from their needs and the poor among them, then Allah will stay away from his needs."*⁽²⁾

Umm Salamah was reported to have quoted the Prophet (peace be upon him) as saying, *"When you come to me to judge between you, one of you may be more eloquent in his argument than the other, causing me to judge in his favor based on what I have heard from him. If I give the right of someone to another, then I would be giving him a piece of Hell."*⁽³⁾

This saying was used as evidence that the judge should not decide based on what he knows, because the Prophet (peace be upon him) could have considered the details of each suit. It also gives evidence that the ruler must listen to the plaintiff's claim then listen to the respondent's response. If a judgment is deliberately made without hearing the response then the judgment is invalid.

1. Narrated by Ahmad, Abu Dawud, and At-Tirmidhi.

2. Narrated by Abu-Dawud and At-Tirmidhi.

3. Agreed upon *hadith*.

Finally, when we compare Islamic teachings with the modern developments in manners and behavior in Western civilizations, we find that the educational methods adopted by the Messenger of humanity (peace be upon him), who set the ultimate example as an educator, are the best means of self-direction towards the straight path and happiness in both worlds.

We must realize that darkness has no power over light, and that evil cannot defeat good. Rather, we harvest what we sow. If the seed is good, it produces a good ripe fruit. Almighty Allah says, *﴿The vegetation of a good land comes forth (easily) by the Permission of its Lord; and that which is bad brings forth nothing but (a little) with difficulty. Thus do We explain variously the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) for a people who give thanks.﴾*⁽¹⁾

Congratulations to every Muslim enjoying the Divine blessings of observing the Qur'an and the Ways of His Prophet (peace be upon him). Congratulations for placing the key into the locked door, so that you can enter the world of happiness in both worlds.

1. Al-A'raf: 58.

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Today an increasing number of people, discontented with the limitations of conventional treatments, are turning to alternative therapies to achieve tranquility and equilibrium of mind, body and soul. Islam and positive thinking run parallel to each other, and Prophet Muhammad (peace be upon him) is the perfect example of one who focused on positive thinking.

In this book, we learn about a number of different forms of alternative therapies and how, together with the teachings of the Quran and Sunnah, the individual achieves and maintains a healthy state of mind, body and soul.

Dr. Mando Amer was born in Egypt. She has dedicated her life to acquiring knowledge. She excelled in the field of science. After two masters & a Ph.D. in Botany and Agronomy from Ain-Shams University in Cairo, she read for a diploma in cyto-histology at Cochon Port Royal University in France. She has been appointed as fellow of laboratory analysis in Ain-Shams University Hospital & lecturer of Immunology. She holds an international certificate in Homeopathy (LICH) & studied numerous naturopathic sciences including Acupuncture, Reflexology, Herbol, Segment therapeutic Cupping, Aromatherapy, Iridology, Kinesology, Color therapy...etc. She also dedicated a significant part of her time to Da'wah. She holds a B.A in Islamic law from Al-Azhar University. Herewith, she is licensed to deliver Islamic lessons in mosques. Her previous education entitles her to utilize her scientific knowledge in the service of *Da'wah*.



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